CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

24. PERIYUR

P.K. NAMBIAR

OF THE INDIAN ADMINISTRATIVE SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

AND

N. KRISHNAMURTHY

OF THE INDIAN ADMINISTRATIVE SERVICE

DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS

1966

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(Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following publications.)

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FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole state in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type-studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in compositon. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum [May 1961], Darjeeling and Srinagar [June 1961], restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceeded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this Monograph have been printed in an Appendix.

New Delhi,
July 30, 1964.

A. MITRA,
Registrar General, India.

PREFACE

The preparation of Village Survey Monographs is one of the supplementary studies of 1961 Census. Sri A. Mitra, Registrar-General, has, in his foreword given the reader a general background of the survey. Forty villages were chosen for the survey in Madras State and the Monograph on Periyur is the twenty-fourth of the series.

Periyur is a small plantation village located at 4000 ′ above sea level in the Higher Palni Range of Madurai district. It is a secluded village inhabited by the Telugu Chettiars, Mannadiars and the Tribal community of Pulayans. Plantation of coffee and cardamom is the main source of livelihood for the villagers.

The village is very backward. The absence of roads, vehicle and transport facilities, and a total dependence on the plains for their essential commodities, make the villagers' life indeed hard. They seem to be resigned to their fate. Their story will be interesting to the reader.

P. K. NAMBIAR

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	,,
5.	Arkavadi	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	,,
10.	Pappanaickenpatti*	...	,,
11.	Aladipatti*	...	,,
12.	Iswaramoorthipalayam*	...	,,
13.	Kumbalam	...	,,
14.	Nellithorai*	...	Coimbatore District
15.	Hallimoyar*	...	Nilgiris District
16.	Kinnakorai	...	,,
17.	Vilpatti*	...	Madurai District
18.	Sirumalai	...	,,
19.	Periyur**	...	,,
20.	Thiruvalavayanallur	...	,,
21.	Thenbaranadu*	...	Tiruchirapalli District
22.	Thiruvellarai*	...	,,
23.	Ariyur	...	,,
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam	...	,,
26.	Kunnalur*	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti	...	Ramanathapuram District
29.	Visavanoor*	...	,,
30.	Athangarai*	...	,,
31.	Ravanasamudram*	...	Tirunelveli District
32.	Pudukulam*	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai*	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
37.	Koottumangalam*	...	Kanyakumari District
38.	Kadathuchery*	...	,,
39.	Kottuthalazhamkulam*	...	,,
40.	Kadukkara*	...	,,

Already published* * The present volume (No. 24 of the series)*

VILLAGE SURVEY REPORT

ON

PERIYUR

Field study & First report	...	...	P. KRISHNAN, B.SC., & MISS OLIVE JOSEPH, B.SC., *Research Assistants.*
Photographs	...	...	N. D. RAJAN, *Photographer.*
Maps	...	...	N. CHANDRAN, *Draughtsman.*
Sketches	...	...	A. RAMADOSS, *Artist.*

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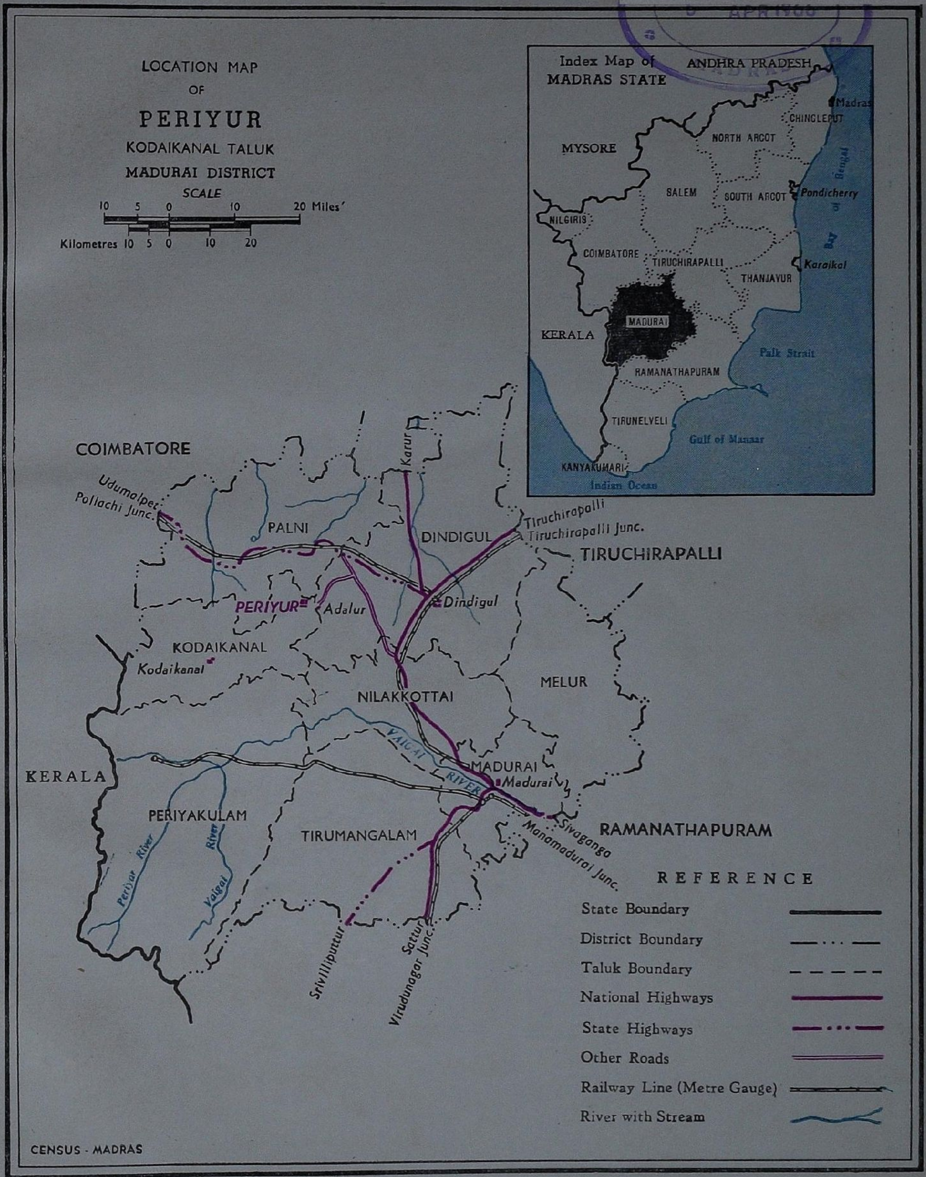
LOCATION MAP
OF
PERIYUR
KODAIKANAL TALUK
MADURAI DISTRICT
SCALE
10 5 0 10 20 Miles
Kilometres 10 5 0 10 20
Index Map of
MADRAS STATE
ANDHRA PRADESH
Madras
CHINGLEPUT
NORTH ARCOT
MYSORE
SALEM
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COIMBATORE
TIRUCHIRAPALLI
Karaikal
THANJAVUR
MADURAI
KERALA
Palk Strait
RAMANATHAPURAM
TIRUNELVELI
Gulf of Manaar
KANYAKUMARI
Indian Ocean
Bay of Bengal
COIMBATORE
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DINDIGUL
Tiruchirapalli
Tiruchirapalli Junc.
TIRUCHIRAPALLI
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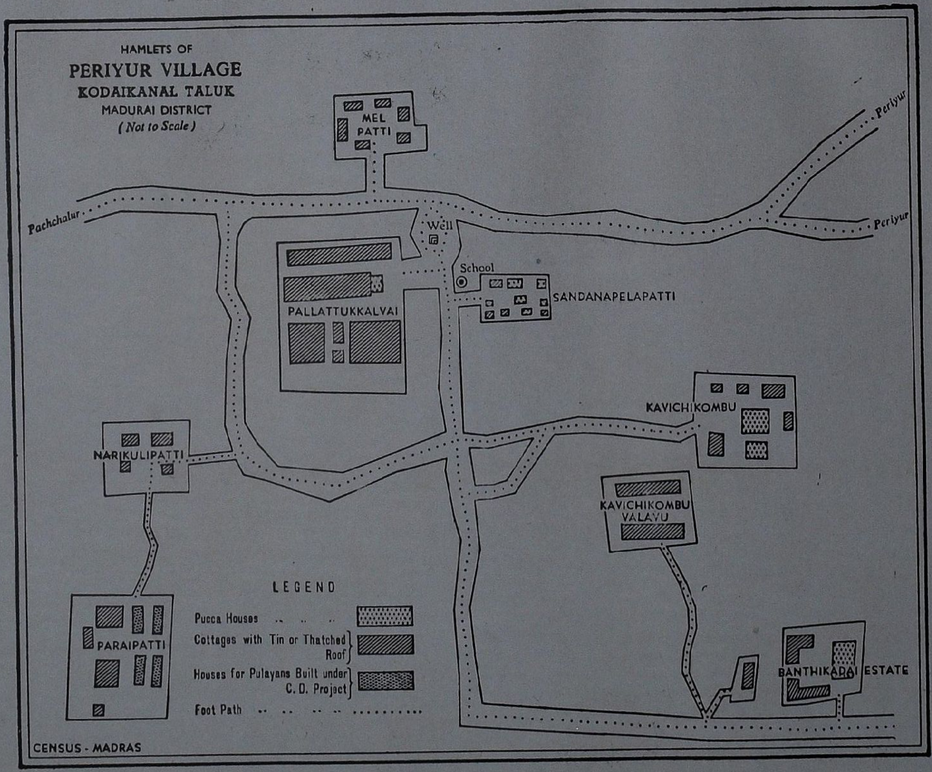
KODAIKANAL
Kodaikanal
MELUR
NILAKKOTTAI
VAIGAI RIVER
MADURAI
Madurai
KERALA
PERIYAKULAM
TIRUMANGALAM
Sivaganga
Manamadurai Junc.
RAMANATHAPURAM
Periyar River
Vaigai River
Srivilliputtur
Sattur
Virudunagar Junc.
REFERENCE
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
Railway Line (Metre Gauge)
River with Stream
CENSUS - MADRAS


HAMLETS OF
PERIYUR VILLAGE
KODAIKANAL TALUK
MADURAI DISTRICT
(Not to Scale)
MEL PATTI
Periyur
Periyur
Pachchalur
Well
School
SANDANAPELAPATTI
PALLATTUKKALVAI
KAVICHIKOMBU
NARIKULIPATTI
KAVICHIKOMBU VALAVU
PARAIPATTI
LEGEND
Pucca Houses
Cottages with Tin or Thatched Roof
Houses for Pulayans Built under C. D. Project
Foot Path
BANTHIKADAI ESTATE
CENSUS - MADRAS

CHAPTER I

INTRODUCTION

IN THE HIGHER PALNI RANGE of Madurai district is located the village Periyur with its scattered hamlets amidst vast areas of cardamom and coffee plantations. This village is completely cut off from contact with the outside world because of absence of any road leading to the village. Still the village has life because the Mannadiars and Pulayans who inhabit the village are sturdy people with determination and they travel 20 miles of difficult track through the jungle to keep in touch with Pannaikadu, the outer fringe of civilisation in the plains. This village has been selected for Socio Economic Survey because it gives an opportunity to study the two castes—Mannadiars and Pulayans—in their primitive conditions.

Location

2. The village is situated at 4,000′ above sea level. It is at a distance of 40 miles from the famous hill resort of Kodaikanal. The nearest big village is Pannaikadu which is at a distance of 25 miles. To reach this village, a visitor has to leave Kodaikanal for Kanalkadu by bus and then begin his long trek to the village by foot. Thandigudi is a village which lies on the route and a wealthy *Sittarasu* who lives in the village extends his hospitality to any traveller. There is a bus service linking these two places. But the journey from Kanalkadu to Periyur is more arduous. One can see peaks all round and dense plantation forests surround him and 15 miles of walking through difficult jungle path will take him to the main village of Periyur.

3. The main village Periyur is located in a valley. Its hamlets are scattered in other valleys and hillocks. Umai river runs a few miles away from the village and after crossing Kanalkadu, a tiny village near Thandigudi, joins other streams to form Kundan river at Dindigul. Most of the 5·94 sq. miles of Periyur consists of plantation forests in which plantains, coffee and cardamom are raised. The life of the villagers is, therefore, intimately linked with the plantation cultivation. We also see some paddy cultivation and a few acres of samai. The village gets rain during north-east monsoon as well as south-west monsoon. South-west monsoon comes rather late in June. Climate is pleasant, inclined to be cool. The soil is rich and yields coffee and orange in plenty though no proper technique of cultivation is followed.

Flora and fauna

4. Periyur village with its 20 hamlets has 613 households with a population of 2,449 persons. Sixty per cent of the population are Adivasis, the original settlers in this hilly tracts. For our survey, we have selected only six out of these hamlets. The village is surrounded with dense forests and towering hills. Naturally panthers, cheetahs and leopards found in these forests frequently visit the village. Formerly tigers were also found in these forests, but of late, the species is fast disappearing. We can also find wild boars, deers, antelopes, foxes and wild buffaloes. Several varieties of birds are found in the village. One significant exception is the crow which is never seen. Many colourful wild flowers grow in and around the forests. The trees which occur generally are Venthekku, Kattupuvarasu, Karumkungiliyan, Champaka, Odai, Vagai, Malaipuvarasu, etc.

5. Periyur is located in Kodaikanal taluk and its main offices like Taluk Office, Panchayat Union Office and Police Station are in Kodaikanal. The district headquarters is Madurai. The Revenue Inspector stays in Thandigudi. Their Post Office was in Thandigudi for a long time, but recently one has been opened in Periyur itself. A runner is engaged to collect the mails and distribute them to the villagers. Money orders and telegrams can be sent only by going to Odanchatram. The Sub-Registrar's Office is in Chatrapatti near Palni. Virupakshi is the market to which the produces are taken and the articles required for use bought. The villagers engage ponies or coolies to carry their products to the markets at Virupakshi. On all Thursdays and Sundays, a shandy is held there and the people make their weekly shopping. The cattle shandy is at Periakulam near Kodai where all good breeds can be found.

Legend

6. Periyur village with its 20 hamlets is inhabited by Mannadiars and Pulayans (Scheduled Tribes). They

have a fascinating story to tell about their arrival to this hilly region. They came from north from some unknown part in search of a place to live and find peace from their oppressors. In this group of fugitives were collected all types of people who became the ancestors of Mannadiars, Asaris and Pulayans found in the village. What made them settle down in this village was a spring which changed colour as the Sun moved in the sky. This pond was called *Manja Neeradum Vali* and it showed three colours—white, yellow and green. It was located in Thonimalai and the people had a vision of Lord Muruga's protective weapon which made them settle in the village. As the group of fugitives had different castes in them, a society was formed in the village with Mannadiars as the King, Asaris as Ministers and Pulayans as the low caste workers who slaved throughout their lifetime for the good of other castes. As the original settlers lived as an intimate group and grew into a large settlement, the village was called *Periyur* meaning 'big village'. This settlement and its prosperity attracted the attention of the followers of Tippu Sultan who visited the village in search of loot. The fear of such visitations made the people scatter and this united village of Periyur got divided to a number of hamlets. The people evolved ingenious devises to hide from the ravaging soldiers by building secret passages under the ground. There are several such passages in the village with two slabs of stones planted vertically, with one placed on them horizontally like a roof. They are so constructed that they have space to hide a number of people. Now they remain filled with debris. Some old temples of interest are also found in the village.

Transport and communications

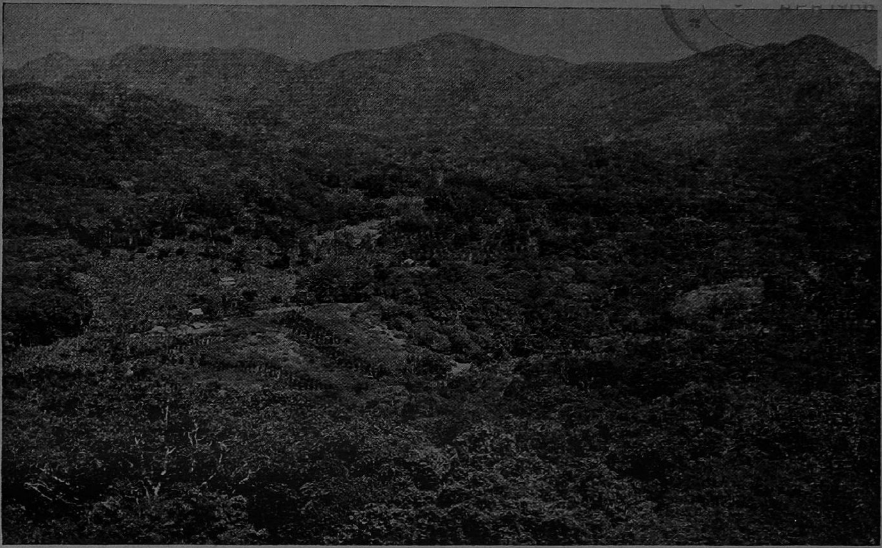
7. Periyur is so located that it is completely separated from the rest of the world. The people still retain their simplicity. There is no modern means of communication leading anyone to the village. The nearest bus stand is in Kanalkadu, 9 miles from Periyur. Any visitor has to travel from Vattalakundu to Kanalkadu and then begin his long trek to Periyur along winding stony path. The nearest railway station is Odanchatram, but one has to travel more than 50 miles to reach the station. The people of Periyur are a simple, but sturdy race. They do not wear any footwear and carry their luggages either on pack-ponies or on their shoulders. No newspaper is brought to the village. Strangely enough the people have a few radios in the village. They use battery to run these radios and prefer to listen to film songs. Normally no medical facilities are available, the nearest Health Centre being at Thandigudi. The Veterinary Hospital is at Pannaikadu. A proposal is under consideration to lay road to Periyur. But it is in the planning stage and no action has been taken for the construction.

Inter-Hamlet relationship

8. Periyur is a big village with its 20 hamlets spread over an area of more than 2,000 acres. It has a population of 2,443 persons living in 614 households. We have restricted our survey to six hamlets with a population of 594 persons and 127 households. The details are given below:

No.	Hamlet	Total	Males	Females
1.	Pallathukalvai	271	125	146
2.	Paraipatti	108	60	48
3.	Kavuchikombu	115	67	48
4.	Melpatti	28	19	9
5.	Santhanapalapatti	63	36	27
6.	Narikulipatti	9	4	5

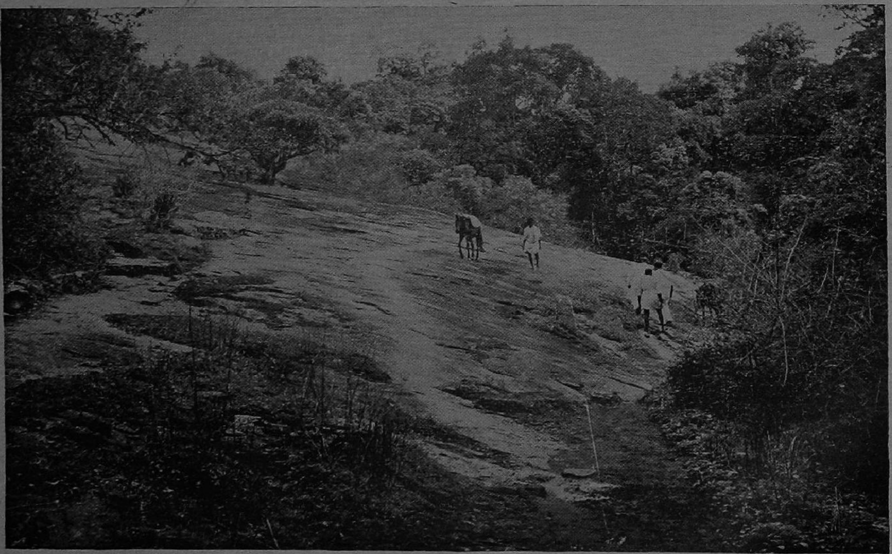
These six hamlets form the nucleus of the village. Most of the landlords and village officials and people who influence the politics of the village live in these hamlets. Of the six hamlets surveyed by us, two of them—Melpatti and Narikulipatti—are of minor importance. Santhanapalapatti is the most important hamlet where the Village Munsiff and the President of the Panchayat Board live and keep their offices. Next in importance is Pallathukalvai hamlet where Telugu Chettis reside. They are found only in this hamlet. Telugu Chettis form the majority of petty land owners who have recently settled in the village and have gradually displaced others in social and economic importance. Paraipatti is inhabited by Pulayans. Actually the bulk of the Pulayans of Periyur are found in this hamlet. Most of the Pulayans are employed in plantation labour. Kavuchikombu is the general term applied to three hamlets–Kavuchikombu, Kavuchikombu Valavu and Banthikadai Estate. In Kavuchikombu proper lives the wealthiest landlord of the village who is a Mannadi. There are other communities living in this hamlet, but they are servants attached to the estate. The Banthikadai Estate belongs to a Rauthar family who resides in the plains. Only servants and a few Pulayans are found here. Melpatti



A view of the higher Palni ranges in which Periyur is located amidst cardamom and coffee plantations.

Periyur is completely cut off from contact with the outside world because of the absence of any road leading to the village.

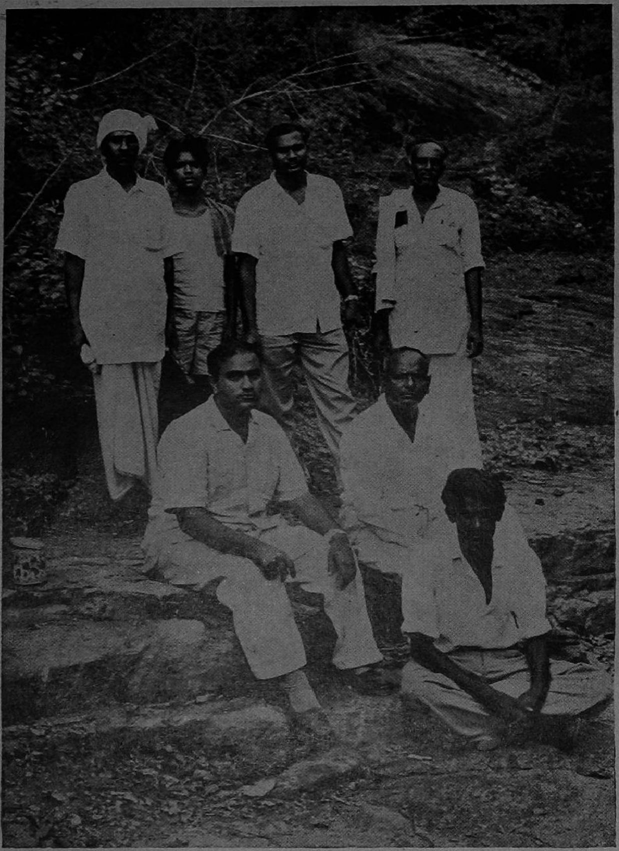
A traveller to the village is subject to a heavy strain of hard journey through the only rugged and slopy foot-path.



Being hilly, the way to the village is undulatory and irregular.

While he treks the way, the Silver oaks and other forest grown trees keep company to the traveller.

He has to huddle through the thorny plants edging the path.



On the way weary. Picture shows the co-author of the report, with other investigating staff taking a short rest.

and Narikulipatti are tiny hamlets and in both of them we find Mannadi landlords and their servants. In Melpatti we find a Muslim Rauthar, the only person engaged in commerce.

9. It is interesting to study the history of the names of these hamlets. In Santhanapalapatti, sandalwood (*sandanam*) was grown in abundance. These trees have been replaced by the plantation of coffee and cardamom later. Thus the place full of sandalwood and *pala* trees came to be called '*Santhanapalapatti*'. Many jack trees are found even today. Telugu Chettis' settlement *Pallathukalvai* means a stone paved way for the low lying area. There is a stone paved way, but the settlement is located in a higher level. The interior of the hamlet is, however, in the lower half of a gradient and this may justify the name. Paraipatti is named after the rocky terrain of the hamlet. In Tamil *Parai* means rocks. Regarding Kavuchikombu, the word '*Kavuchi*' can be taken as a corrupt form of *Kavitha* meaning shrouded and 'Kombu' means branch. The hamlet is apparently named after its dense forest. Melpatti and Narikulipatti are self explanatory for *Nari* means fox and *Kuli* a pit or a trap.

10. The relationship between the various hamlets is harmonious. The Mannadi families in the various hamlets are related to each other and this strengthens the solidarity of the village. The later settlers, Telugu Chettis are found in the Pallathukalvai hamlet. The hamlets are generally located at distances of half to four miles. This distance is governed by the landholdings of the people dwelling in the hamlet, for e.g., Santhanapalapatti and Kavuchikombu hamlets are large sized while Melpatti, Narikulipatti and Paraipatti are small sized. Pallathukalvai hamlet is large sized. The Telugu Chettis, the majority community live in this hamlet owning nearly forty per cent of the lands in the village.

11. We also see an interesting phenomenon in the sanitary conditions of the hamlets. The Pulayan settlements are neat and well kept while the Telugu Chetti settlements are full of squalor and filth. In Paraipatti the houses are neatly spaced and grouped in an orderly manner, so that proper streets can be formed. The streets are also wide and clean. Most of the houses are only shacks though 20 houses have been built in brick with zinc sheet roofing by the N.E.S. The Pulayans generally keep their houses neat. The houses in Pallathukalvai are better constructed, but they are not clean. The lanes are narrow and filled with filth and mud. The animals live side by side with men. The Mannadi settlements, however, bear the stamp of their royalty and their houses indicate wealth. A few Mannadis have more than one house. They have separate quarters for servants and their cattle. The hamlets are generally neat, but the houses are clustered together. The servants' quarters and Pulayans' houses are constructed around the masters' residence. Thus, these hamlets are radial in construction while others have geometrical shapes.

12. There are three Elementary Schools in the Periyur group of villages. There are caste restrictions in these schools. They are located in new buildings and Midday Meals Scheme is in force. There is a hostel also for poor children. The population of these six hamlets presents another interesting sidelight. Pallathukalvai is the biggest hamlet by population with 39·4 per cent of the households and 45·6 per cent of the population. This hamlet is monopolised by the Telugu Chettis. The second is Kavuchikombu. Here we find 23·6 per cent of the households and 19·4 per cent of the population. Pulayans are the majority community. Paraipatti is also a fairly large settlement with 18·9 per cent households and 18·2 per cent poupulation. The following Table will speak for itself.

No.	Hamlet	Population	Household
1.	Santhanapalapatti	10·6 per cent	11 per cent
2.	Paraipatti	18·2 ,,	18·9 ,,
3.	Pallathukalvai	45·6 ,,	39·4 ,,
4.	Kavuchikombu	19·4 ,,	23·6 ,,
5.	Melpatti	4·7 ,,	5·5 ,,
6.	Narikulipatti	1·5 ,,	1·6 ,,

The hamlets of Periyur in general can be said to resemble feudal estates with the Mannadi landlord in the helm and the servants clustered round his residence. His lands surround this settlement. Pallathukalvai and Paraipatti, however, form an exception to this general observation, but they have been formed only recently. Normally we have only surveyed a village which had an administrative unit because otherwise we cannot get a proper perspective of its life. In Periyur, we have made an exception that we have chosen six representative hamlets for our analysis. This has, in practice, presented us some difficulties, but we do hope we have been able to cover a

representative section of its people and bring out those salient features which are of interest to a demographer as well as sociologists.

13. According to 1951 Census, population of Periyur was 1,859, 966 males and 893 females.

Year	Total	Males	Females
1951	1,859	966	893
1961	2,443	1,252	1,191
1960 (II Bloc)	640	324	316
1962 (II Bloc)	594	311	283

This has risen to 2,443 by 1961 with 1,252 males and 1,191 females. The increase for the decade 1951–61 is of the order of 31·4 per cent in sharp contrast of the State figure of 11·7 per cent. When we consider the six hamlets chosen for the survey, the population of 1961 was 640 with 324 males and 316 females. But it recorded a fall to 594 by the time we undertook the survey in June 1962, 311 males and 283 females. Thus, while there is an upward trend in the total population of the village, we find a downward trend noticed in the population of the hamlets under survey. On detailed enquiry, we understand that in Periyur village, people move from hamlet to hamlet influenced mainly by the availability of labour. Thus persons from these six hamlets have moved to other hamlets where there is more economic activity. Added to this, a hostel is located at Nadupatti in which many pupils from Paraipatti and other hamlets are residing. This has also reduced the population of the hamlets under survey.

14. Further, analysing the households which existed in 1960–1962, we find a drop from 167 to 127. This shows that there is a shift of households from one hamlet to another in this village. In actual fact, many families have migrated to Pachalur, a nearby village and even to Kanalkadu and Thandigudi. The breakup of the population of the hamlets covered by us is given below.

No.	Hamlet	Total	Males	Females
1.	Pallathukalvai	271	125	146
2.	Paraipatti	108	60	48
3.	Kavuchikombu	115	67	48
4.	Melpatti	28	19	9
5.	Santhanapalapatti	63	36	27
6.	Narikulipatti	9	4	5

45·6 per cent of the population are found in Pallathukalvai hamlet. The Pulayans dominate the two hamlets—Paraipatti and Kavuchikombu. Kavuchikombu is divided into three sections—Kavuchikombu, Kavuchikombu Valavu aud Banthikadai Estate. The Mannadiars live in Kavuchikombu, the Pulayans live in the other two. In Banthikadai Estate, we came across Muslims. The estate is owned by Rauthars who live in Pattiveeranpatti, a town in the plains. The Mannadis are found scattered in all the hamlets of the village because they own lands in every hamlet, except Narikulipatti. This is because Mannadis are traditional landlords and around their settlements are found all other communities who are their followers.

15. It is interesting to examine the community breakup of the population. 45·5 per cent of the population are Telugu Chettis. They are generally petty landlords. They have only settled recently. Mannadis form 11·11 per cent of the population, and own more than 60 per cent of the lands. Pulayans are the earlier settlers of Kodaikanal Hills. They form 33·33 per cent of the population. They are economically backward.

16. The sex pattern is peculiar. The district figures indicate a marked predominance of females over males. But a reverse tendency is shown in Periyur and also in Kodaikanal taluk. The reason is many persons leave their wives behind in the plains and go and work in the estates of this village. The sex ratio is 910 females per 1,000 males. The taluk figure is 983. One of the factors which has contributed to the low sex ratio in the village under survey is the establishment of a girls' hostel at Nadupatti to which many girls have moved. In almost all the age groups there are more males than females. The majority of the communities have more males than females. The Telugu Chettis and Paramannattu Thevars have more females than males. Sex ratio of Pulayans and Mannadis is 800 and 650. These are startling figures while the sex ratio of the Telugu Chettis is 1,172. We find that a large excess of females is found in the 5-9 age group i.e., 37 females against 16 males. We cannot offer any explanation for this unusual sex ratio among the Telugu Chettis.

17. We have already referred to the shifting of population from hamlet to hamlet in this village. Table I illustrates the Settlement History of various communities.

The Umai river that crosses the way to the village.

The gateway of the village.

Ponies are the chief means of transport in the village.

TABLE No. I

Settlement History

Community	Total No. of house-holds.	Number of households settled. Before 5 generations. House-holds	Males	Females	Between 4—5 generations. House-holds	Males	Females	Between 2—4 generations. House-holds	Males	Females	One generation. House-holds	Males	Females	Present generation. House-holds	Males	Females	Remarks. Places from which the families have migrated.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Telugu Chettiar	48	38	104	123	...	...	...	...	...	...	...	...	...	10	18	20	Iyyampalayam, Dindigul Taluk. Pannaikadu, Kodai Taluk, Kolikadavu. Palni, Kesaripatti Taluk, Balasamudram.
Pulayan	47	45	108	85	...	...	...	...	...	...	...	...	...	2	2	3	Paraipatti, kodai Taluk.
Mannadi	13	13	40	26	...	...	...	...	...	...	...	...	...	...	...	...	Banthikadai, Kodaikanal Taluk.
Uppili Naicker	3	1	2	4	...	...	...	...	...	...	...	...	...	2	5	3	Pommanallur, Dharapuram Taluk. Chatrapatti, Palni taluk.
Dobhy	3	...	...	...	...	...	...	...	...	...	...	...	...	3	5	3	Palni, Palni Taluk. Kusalampatti, Thirumangalam Taluk, Kanakampatti, Palni Taluk.
Mudaliar	2	1	1	1	...	...	...	...	...	...	...	...	...	1	1	1	Manjanaickenpatti, Palni Taluk.
Asari	2	1	2	1	...	...	...	...	...	...	...	...	...	1	4	2	Kapalapatti, Palni Taluk.
Chettiar	1	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Veduga Kusavan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	4	2	Amarapoondi, Palni Taluk.
Paramannattu Thevar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	3	5	Nallur, Dindigul Taluk.
Gowder	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	1	Dasaripatti, Palni Taluk.
Gownder	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	Arasapallipatti.
Pandithar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	2	1	Oduvarpatti, Palni Taluk.
Parayan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	5	1	Samayapuram Taluk.
Muslim (Ravuthar)	2	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	Virupakashi, Palni Tk., Melapalayam, Tirunelveli Taluk.
Total	127	100	258	241	...	...	...	...	...	...	..	...	...	27	53	42	

The Mannadiars have been in Periyur for ages while Pulayans shift from one village to another frequently. Twenty per cent of the Telugu Chettis have migrated to this village only during this generation from Pannaikadu, Ayyampalayam, Kesaripatti and Balasamudram. Actually all the Telugu Chettis are migrants from Palni and Dindigul taluks. Most of the minor communities are also migrants. Only 21 per cent of them have lived in Periyur for more than five generations. The rest of them have come from Palni and Dindigul Taluk. On the whole, 21·3 per cent of the persons have migrated to Periyur. Most of them have come from Palni Taluk.

18. Another aspect we have to discuss is the disproportion in the distribution of population among the various communities. The Telugu Chettis account for 37·8 per cent of the households, their population is 45·5 per cent while Pulayans form only 33·3 per cent of the population, but occupy 37·1 per cent of the households. Mannadis, the most powerful community live in 10·3 per cent of households and have 11·1 per cent of the population.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

19. As Periyur village comprises as many as 20 hamlets, only 6 hamlets have been selected for the survey. The most predominant communities are the Mannadiars and Pulayans who form about 60 per cent of its population of 2,449. The population of 594 persons in the selected six hamlets is distributed among 127 households and the strength of communities will be clear from Table No. II below.

TABLE No. II

Ethnic Composition

Community	Sub-caste Sub-sect	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
Telugu Chettiar	S	30	156	72	84
,,	V	18	109	50	59
Pulayan S.T.	...	42	174	94	80
,,	V	5	24	16	8
Mannadi	S	12	62	38	24
,,	V	1	4	2	2
Uppili Naicker	S	3	14	7	7
Dobhy	S	3	8	5	3
Mudaliar	S	2	4	2	2
Asari	S	2	9	6	3
Chettiar	Veda Chettiar (V)	1	2	1	1
Veduga Kusavan	S	1	6	4	2
Paramannattu Thevar	S	1	8	3	5
Gowder	V	1	2	1	1
Gownder	S	1	1	1	...
Pandithar	S	1	3	2	1
Parayan S.C.	Pambatti Chittar (S)	1	6	5	1
Muslim (Ravuthar)	...	2	2	2	...
	Total	**127**	**594**	**311**	**283**

Mannadiars

20. The Mannadiars or Kunnuvars according to Thurston's " Castes and Tribes of southern India " are a 'principal cultivating caste on the Palni Hills. They speak Tamil. According to their own traditions, their ancestors were Vellalans, from the Dharapuram and Kangeyam country in Coimbatore, who went up the Palni some four or five centuries ago because the low country was so disturbed by war (other accounts say devastated by famine) and they call themselves Kunnuva Vellalas, and state that the name Kunnuva is derived from Kunnur village in Coimbatore'. But the version given by the President of 'Adivasis Sangam' differs basically from that given by Thurston. According to him the name is derived from the common proverb 'Pannadi for plains and Mannadi for hills'. They claim that they are the 'Kings for hills' or the '*Kunrus*' and hence the name Kunnuvar.

An interesting feature is that these Mannadiars never wear any type of footwear, nor do they use umbrellas. The Thandigudi Sittarasu is quoted to have said, 'The sky, sun and the earth are benevolent to us. They are life servers and life givers. It is criminal to fancy that they will harm us and to favour the protection of sandals and umbrellas against these is sacrilegious'.

In general the Mannadiars are said to be highly truthful and all their transactions were by word. The translation of the declaration (Tamil) is given as follows:

'As the land in this place has been sold out, I decree that the person who goes against it may be cursed with the sin of killing a Karan cow or walking in Panguni month (March, April) in day time.' (C. Annagamu). The people of this community prefer to have a woollen shawl thrown round their body, a woollen shawl being the representative of 'Truth'. The customs and habits of the Mannadiar community are rather interesting.

Birth customs

21. The pollution period for child-birth lasts for two weeks, during which the mother and child are made to live separately. On the sixteenth day the mother is given a bath and dressed in new clothes and is then permitted to enter the house. The child is named on the same day, the ceremony being a simple one. The father of the child, whispers into the child's ears the name thrice and smears the 'sacred ash' on its forehead. When the child is two or three years old, the child's head is shaved and the ear boring ceremony is performed. The Theradis, who are the priests for Mannadi's, officiate in these ceremonies.

Rites attending on puberty

22. When a girl attains puberty she is made to live in a separate house, which is constructed by her uncle for the purpose. On the first three days the girl is given *Puttu* to eat. Such odd number day like the 7th, 9th or 11th day is selected to celeberate her attaining maturity and on which day she is bathed and decked in flowers. The girl is then made to draw water from a village well or spring and then offer puja to Lord Vigneswara with that water. Later she is asked to bring water from the same well to her house A significant fact to note in this village is that no feasts are held to celeberate the occasion.

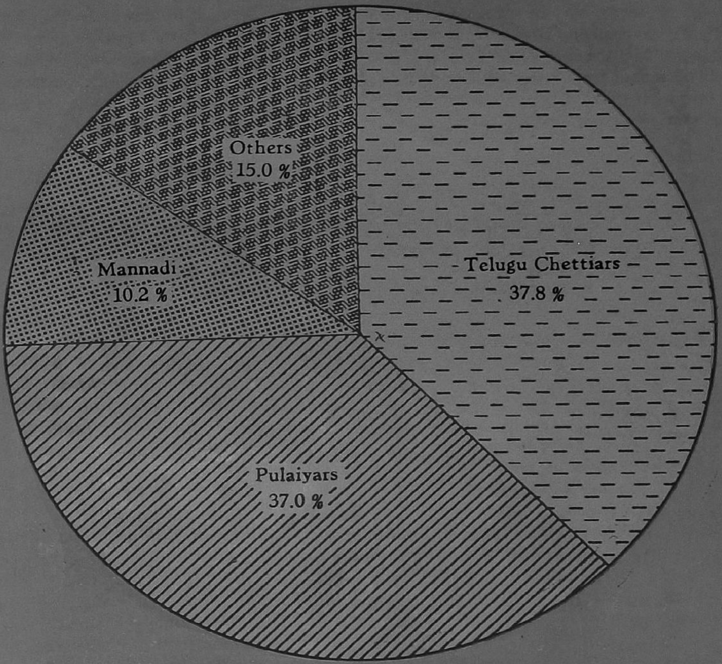
Marriage customs

23. The customs relating to marriage among the Mannadiars are interesting. Among the Mannadis there is a sub-caste called Theradis who are the priests of the community. These Theradis are not allowed to marry among themselves, but they have to marry only a Mannadi. On the other hand, this law does not relate to the Mannadis who are permitted to marry either a Mannadi or a Theradis. Marriages among Mannadis are simple affairs, but the preliminaries that lead to the marriage are generally complex. Every Mannadi has the right to claim the hand of the daughter of either his paternal aunt or maternal uncle's daughter. But he is forbidden to marry his sister's daughter.

As in lower castes, even among Mannadis we find that the bridegroom's party go in search of a bride. That is, when they come to know of a suitable girl they go to her house, and according to an ancient custom, among Mannadis the groom's party should shout thrice, "We have come for milk". The bride's party will then give a suitable reply, after which the marriage arrangements will be made for which all the relatives gather together with milk and fruits and discuss the terms of marriage. This is followed by the 'Betrothal' ceremony when the two parties exchange *Thamboolam* and sweetmeats.

Another important function is that, after the Betrothal ceremony, an auspicious day is chosen for a ceremonial feast to which the groom's party is

ETHNIC COMPOSITION



invited by the bride's party and is called *Paruppu sadham sappiduthal* (eating cooked gram and rice). On this day the plans for the marriage are finalised and the date is fixed.

On the day of the *Muhurtham* the couple are made to sit on teak *Manais*, after having been properly dressed for the occasion. As every function in a Mannadi's house gives prominence to teak furniture, in marriages also the prominent members are seated only on teak manais—a singular honour that elevates them above the rest of the society. Marriages among Mannadis are rather simple. The *Thali* is sent round the hall to be blessed by the elders and then it is blessed by the Theradi, and then it is tied round the bride's neck either by the groom himself or by the groom's sister. There is a significant deviation from the general customs of low caste people, in that, in marriages among Mannadis no one reads or presents *Vazhthu Pathiram* (message of greetings).

Among Mannadis marriages are fixed only in certain months like Vaikasi, Avani, Ayppasi, Karthikai and Thai. Masi and Adi are the months that are prohibited. The marriages are generally spread over a period of three days, but nowadays due to the difficult economic conditions of the community, they have put an end to all these extravagance and the entire ceremony is finished in a single day. The bride is taken to the groom's house the same day of the marriage. Later, the 3rd, 5th or 7th or any good odd numbered day is chosen for the girl to visit her mother's place, and this is called *Maru Veedu Puguthal* and is expected to return the same day to her husband's house. Maru veedu puguthal literally means entering the other house.

Death customs

24. According to Mr. Thurston the Mannadis generally burn their dead, but in Periyur we find that this is not so. The people of this community bury their dead and there are no fixed burial grounds. The dead body is first bathed properly, dressed in white cloth and then placed in a pit dug by a Vettiyan. Generally the relatives use the back of their hands to push the sand into the grave. On the third day, a cup full of milk and ghee and another with gingelly and ghee are taken to the grave and all the people gathered there, are requested to sprinkle a little from each cup, thrice over the grave. The *Karumadhi* is done on the same day, by the eldest son in the case of mother, and the youngest son in the case of the father. When the son concerned walks to the burial ground, a basket full of *Arisi Pori* is placed on his shoulders and a barber who follows him throws the *Pori* in three directions—in all except in the south and the people follow them. There are a few cases in this community where they celeberate a feast on the sixteenth day.

Other social customs

25. Apart from the above there are other strange customs and habits among the Mannadis. As for instance Mr. C. Annagamu in his book on *Mel Malai Makkal* remarks that if a family is without a male heir, then the girl is married to the *Nadai maram* (Nadai tree) which is named—after some dead ancestor. The girl is now allowed to cohabit with any person she likes and can bear children. Her parents property will go to these children. According to Thurston a similar custom is observed in Bellary, Dharwar and Mysore.

Divorce is a common feature among Mannadiars. The couple seeking a separation appear before the elders and after getting their permission effect a divorce. Even widow remarriage is not strange in the village. Polygamy is allowed and a Mannadi can marry all his 'rightful girls'. The rigid rules relating to marriage are not followed in some cases among Mannadis. According to the President of Adivasis Sangam, the ceremonial manner of marriages have come into existence only recently, for about twenty years ago; no proper ceremonies were observed by these people. Instead sexes united more by instinct and might was the ruling force that held the marital bonds together.

Further, Mr. Annagamu reports about a strange feature found among the Mannadis, and that is the habit of enforcing discipline among the women. Even if the 'rightful boy' is immature, he is married to a matured girl, and he becomes the nominal father of the children, she gets out of her moral laxity. Disciplinary action is taken against such women, the punishment generally being that the accused girl should wear a white saree.

The custom of marrying boys to matured women and who get children by some other men is prevalent even among other hill tribes like 'Pachai Malaiyalis' and 'Kolli Malaiyalis'. This feature brings the Mannadis closer to tribes than to people of other castes. In Santhanapalapatti hamlet, solely occupied by the Hindu community, we find a *Kovilveedu* in which there are three tombs of the Mannadi ancestors, and here, every year the Mannadi landlords offer puja to the departed souls. Ancestor worship seems to be favoured by the people of this community, but whether

this type of worship is customary or not, is not known.

Pulayars

26. The Pulayars come next in majority in Periyur village, and they belong to a scheduled tribe. The people of this community are said to have migrated from Madurai region and seem to be one of the early settlers of the Palni Hill tracts. Pulayars are a simple folk who lead simple lives in the jungles of the Palni Hills, a large number of them being plantation labourers. Both men and women are sturdy and resemble the people of the plains in many respects. As far as the social structure of the Pulayar tribals is concerned it is rather simple, and they consider the Mannadis as their lawful masters, and hence toil for them as plantation labourers. They obtain their food from the forest lands, where 'Samai' is cultivated. Cultivation of forest land is an offence. But these people do not bother much about it. Besides, they also eat ripe jack-fruits that are found in great abundance in the forests in which they live. Flesh of wild boars, deer, pigs and even rats are eaten by these Pulayars. As for the nature of their dress, it is very simple, as the men wear only a dhoti and a towel tied round their head. But the youth have taken a fancy to dress like the people of the town. In the Pulayar community there is a *Nattanmaikaran* and a *Servaikaran* who in turn have a *Thotti* to assist them. They are the heads of the community and command much respect.

The Pulayars are noted for their art of black magic that they are held in esteem even by their superiors like the Mannadis. Not only are they supposed to be capable of paralysing wild animals in no time but also good at driving away evil spirits. Some observe that they can effectively silence a rifle and stun the arrogant and irritating hunters. Besides, they are familiar with the hills that they are able to get rare herbs that grow wild on them and use them as tonics and medicines. The customs and manners of the present Pulayars of Periyur have been changed to a large extent by the constant impact of Mannadi customs and manners.

Birth customs

27. As among the Mannadis, the Pulayars too, observe the pollution period when a child is born, and the mother is allowed to enter the house only on the sixteenth day. The same day the child is named, and the father whispers the name thrice in the child's ears and smears the sacred ash on its forehead. The child's head is shaved and the ear boring is done only after the child's second year. But on the other hand there is one significant custom in which the Pulayars differ from the Mannadis and that is, there are no cradles for their children, and in this respect, Mr. Annagamu observes, that the Pulayars are like Paliyans. The popular names for the children are: Mangalan, Bhutan, Andi, Vellayan and Madi for boys and among girls Kadanachi, Andichi, Vellachi, Bhutanachi etc.

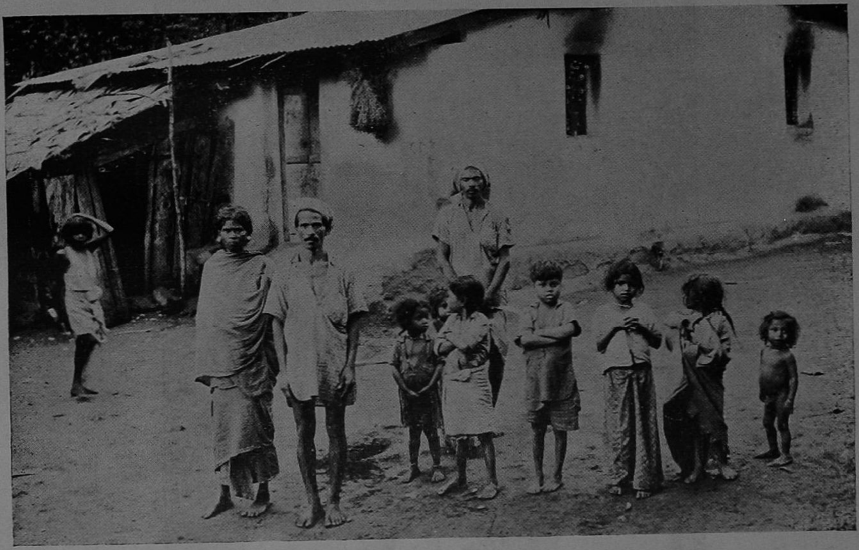
Puberty

28. There is a similarity between the customs and manners of Pulayans and Mannadis, so observes the President of the 'Adivasis Sangam'. In the present day, the girl on attaining maturity is isolated from the rest of the household and asked to live in a separate house called *Muzhukku veedu*, where all the girls observing pollution for various reasons are asked to stay. The girl is expected to observe pollution for a week, and after that any good odd number day is chosen when she is given a bath and decked. As among Mannadis she is expected to offer pujas and bring water to the house. She is also made to eat *Puttu* for the first three days.

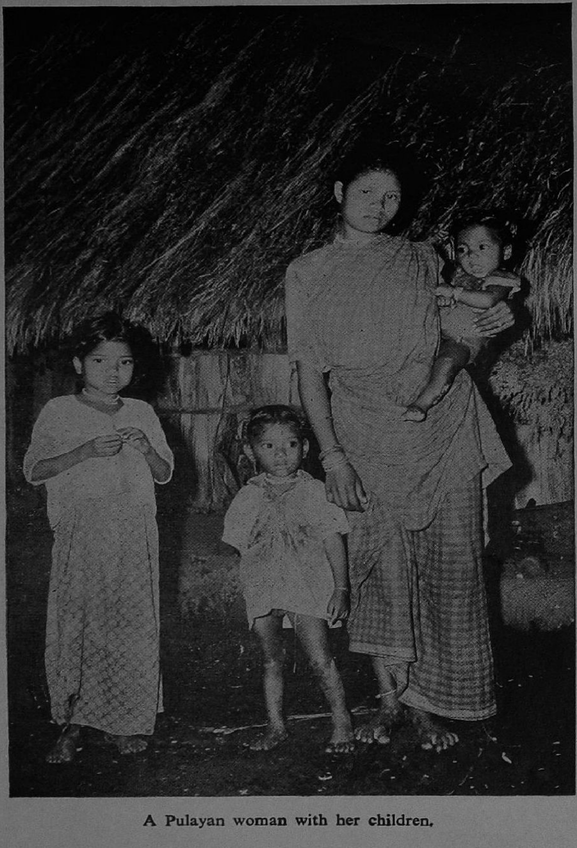
Marriage customs

29. The Pulayars are divided into exogamous clans or *kuttams*. The kuttams found in the hamlets surveyed are given as follows: Koran, Kudiyan, Karumidhi, Peruman, Varbiliyan, Kadavan, Salayan and Valrayan. The names of these kuttams are supposed to be the names of the leaders of corresponding kuttams of by-gone days. Marital relationships in the same kuttam are totally forbidden as people of the same kuttam are said to be close relatives. According to Mr. Annagamu there are some rigid rules relating to marriage among Pulayars, as for instance people from one clan are permitted to marry only from another particular clan - example: he says a Karumidhi can aspire relationship only with a 'Mallan'. But now we find that these rules are fast loosing importance and that there are several cases of Karumidhi mingling with Koran and Peruman.

No doubt a Pulayan has a birth right to claim the hand of his own maternal uncle's daughter or his paternal aunt's daughter, but his own sister's daughter



A Pulayan family.



A Pulayan woman with her children.

is forbidden. Love marriages are generally favoured by this community. In some cases they are married with the consent of the concerned parents, but there are still other cases in which the boy and girl in love elope and live in the forest for some time, and some *even get a child during their self enforced Vanavasam.* In this connection Mr. Annagamu claim that the elders fine the couple for not informing them of their union.

Formerly, the entire marriage ceremony among Pulayars was a simple affair as it was mainly confined to tying the Thali round the girl's neck. Generally the Thali used by these people was either the fragrant bunches of *Semparan konju* or the *Karpuravalli* plant tied to a thread. In addition to this, the boy is expected to adorn the girl's hair with the *Pachai Thazhai* flower. The ceremony ends with music and communal dance (C. Annagamu).

But nowadays, the impact of modern civilization has altered the primitive simplicity of the Pulayars to a large extent, for no longer do we find the *Semparan konju* Thali around the girl's neck but instead they are glittering with *Pasimani* Thalis and other chains. In spite of the fact that *Gandharva* marriages are largely favoured by the Pulayans, they have also realised the importance of regular marriages.

Divorce and widow remarriage are part and parcel of tribal marriage customs, and the Pulayars are no exception to the general rule. Formerly, polygamy was a common feature, but now it is fast dwindling.

Death customs

30. The death customs of the Pulayars varies with the settlement, as for instance the Pulayars of Periyur adopt the customs and manners of the Mannadis to a large extent. According to one version the people perform the Karumadhi ceremony on the sixteenth day. But another source gives it as the eighth day after burial. But, on the other hand the President of the Adivasis Sangam maintains that it is done on the third day itself, but there may be a feast on the sixteenth day.

Generally, the Pulayars bury their dead. Three stones are placed on the grave, which according to the Pulayars guard the grave and also mark the resting place of the departed soul. Besides, in this community we find that the people have a strange and peculiar habit of inviting the spirit. This is done only in case any member of the family was away at the time of death, and that too only after two years have elapsed. It is said that, at that time, the entire death scene can be seen by one and all, and the spirit may choose one of the audience as a proper medium through which to speak out its economic settlements. It is in this respect the Pulayans differ from the *Mannadiars.*

Telugu Chettis

31. Pallathukalvai hamlet is the biggest of the six hamlets of Periyur village which has been selected for survey, comprising a total population of 271 persons, and is predominantly occupied by Telugu Chettis. Out of a total of 271 persons in the hamlet, 265 are Telugu chettis and they are petty landholders.

The term ' Telugu Chettis ' appears to be a misused one as several communities have a right to call themselves so and hence Beri Chettis, Janappans, Balijas, and Komaties call themselves as Telugu Chettis at some time or other, ' Chetti ' being only a title for many communities. As most of these speak Telugu, they style themselves as ' Telugu Chettis'. The Janappans or Saluppar Chettiars as they are called in Tamil seem to have a greater claim over the Telugu Chettis, the members of this community being engaged in sunhemp rope making in the North Arcot, Coimbatore districts. In course of time, these Janappans had also spread to other parts of the state, and in which case even their occupation has changed considerably.

The Telugu Chettis of Periyur seem to be the Janappans who claim to have been originated from a yagnam, but according to Thurston they may be a branch of Balijas. They do feel the effect of environmental changes in their traditional customs and manners, and as many of them have now taken to plantation cultivation, much of their ancient manners and customs seems to have undergone significant changes.

The Janappans are divided into 24 clans or gotras which are grouped under two major exogamous divisions. While one division has eight gotras, the other has sixteen. The gotras in each division are supposed to be brother gotras and hence they are not permitted to inter-marry. The Telugu Chettis of Periyur are aware of only two divisions in their community, namely, Dharisyar and Dhavalayar ; but they admit that there are several gotras among them. These people do not know much about these gotras. A study of the customs and, manners of the Janappans is interesting in that their customs have undergone several changes down the ages.

Birth customs

32. When a child is born, the pollution lasts for ten days. On the tenth day the *Punyahavachanam* (house purifying ceremony) is celebrated, that is the day when the mother and child are allowed to enter the household. A Brahmin priest officiates in this ceremony, which is due to the fact that these Telugu Chettis follow the Brahminical customs very closely and thus consider themselves socially superior to Pulayans, Mannadis etc. The *Namakaranam* (naming ceremony) is done on the same day, while the child's head is shaved and the ear-boring ceremony is performed later, that is according to their own convenience. Another custom peculiar to this community is the wearing of the sacred thread, which is supposed to elevate them above several other communities and strengthens their claim for superiority.

Puberty

33. When a Telugu Chetti girl attains puberty, she is made to live in a thatched hut, specially constructed for her by her uncle, and she is expected to reside in it during the pollution period ; on the third day the girl is given a bath, dressed in new clothes and decked with flowers. All the expenses are met only by her maternal uncle.

Marriage customs

34. The marriage customs among Telugu Chettis are interesting. As mentioned earlier, marriages among these people are governed by the exogamous gotras. Consanguineous marriages are largely favoured and common in this community. While the Janappans generally give dowries, the Telugu Chettis are not in favour of it. Also the Janappans do not allow widow remarriage but the Periyur Telugu Chettis do not seem to mind it at all.

Formerly, marriages among Telugu Chettis lasted for about three days, but now all the ceremonies are performed in a single day. Some of the interesting features are that the bridegroom must go to the Vinayagar temple to offer puja ; he is then accompanied by his brother-in-law who holds an umbrella over him. Vinayagar or Vigneswarar is supposed to be deity who should be placated first before any auspicious ceremony commences. The latter name implies that he can create obstacles. The most curious practise among them is the waiting for the noise made by the home lizard at the time of *Nitchayatartham*. There is a belief that the house lizard can indicate the good or bad omens. Further, the neighbours give grains to the bridegroom's party which is put into a vessel, filled with water and allowed to germinate. The prosperity of the couple is judged by the amount of germinated seeds.

The wedding day is a day of great rejoicing. On this day they have a few games, and one such game is the exchanging of *Ammi Kuzhavi* It is the cylindrical stone used along with a flat one for grinding purposes. The couple are asked to stand apart facing each other, and the bride-groom is asked to give the *Kuzhavi*, (symbolising the child) to the bride saying that she should keep it while he works in the fields. The bride gives it back to him saying that it is crying and wants to be consoled.

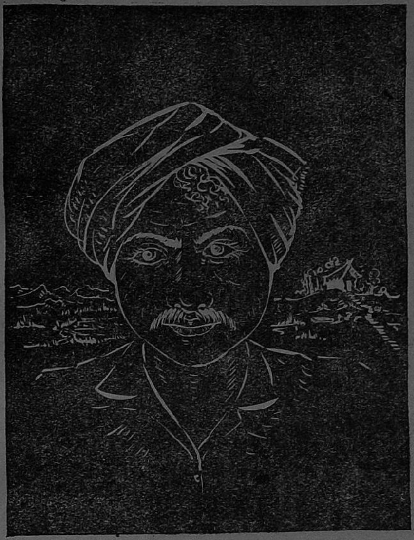
Thus the Telugu Chettis follow the puranic style of marriage and the Brahmin officiates at their marriages. The impact of the simplicity among the Adivasis have changed the manners and customs of the Telugu chettis to a certain extent, for now they are not so particular about the games and neither the noise made by the lizard is so important to them.

Death customs

35. The dead are either burnt or buried. Generally in Periyur the dead are buried, but those who are well-to-do burn their dead. On the sixteenth day they observe the Karumadhi ceremony. Both the Janappans and the Telugu Chettis claim Kamakshi Amman of Kancheepuram as their family deity. The influence of the Adivasis has indeed effected a change and many claim that Murugan and Raman are their deities, but this may be only of recent origin.

Dress

36. The people belonging to various communities in Periyur village are generally sturdy folk. The men wear dhotis and a towel on their shoulders, but now many have taken to wearing shirts, and some also wear modern dress like pants and slack shirts. The women wear sarees and blouses. While working they tie their sarees in a peculiar fashion, that is one end of their sarees is tied around their bodies, and the other end is passed between the legs and tucked tightly around. This enables them to walk and climb freely and go about their daily chores in comfort. The Pulayan girl very seldom wears anything other than sarees. The children on the other hand are usually found in rags. Nowadays, as they are sent to schools



Most of the Pulayans wear the towel as head dress

they dress better ; the boys wear shorts and shirts and the girls skirts and blouses.

Ornaments

37. Ornaments worn by the women of Periyur are of the simple type. The Pulayan girls wear all kinds of *Pasimanis* and *Karugumanis* . In the ear they wear *Katholais* stud etc. Among the Chettis in the village we find only a few gold chains, rings and bangles in use. The Mannadi girls wear ordinary chains and gold bangles. *Mangai Malai* (Necklace) was found in a rich Mannadi family. Mangaimalai is a chain with small gold pieces all round which are shaped like mango. This needs more gold than an ordinary chain.

Health and sanitation

38. An environment conducive to healthy living is an essential requirement for the maintenance of public health, for we find the approach to Periyur itself suggests the sanitary conditions of the village. The dark and winding pathway which passes through hilly jungles and covered by decaying leaves is rather slushy due to the constant drizzle and cloudy weather which makes the place anything but clear and healthy.

The village itself does not present a healthy picture. The settlements are built in the midst of plantation fields, and except for a few, all the others are not kept clean. The general sanitary conditions of the village are not satisfactory, for we find there are no lavatories and bath rooms and the people answer their calls of nature in the plantation fields and the foot-paths. For instance, the Telugu Chetti settlement of Pallathukalvai is full of filth and the lanes are slushy and ill-kept Besides there are no proper drinking water systems and the people have to get water from mountain springs. More often the water gets stagnated and the people seldom care to boil it before using it.

Medical assistance

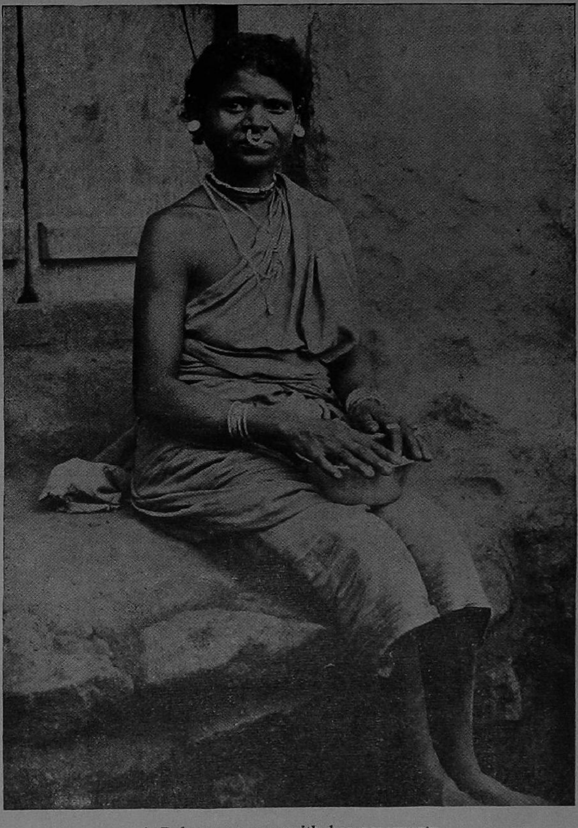
39. Among diseases Malaria and Smallpox seem to be frequent visitors of the village, and which were the main cause of unhealthiness in the village. But now these sporadic visits have been considerably checked

A Pulayan woman with her ornaments

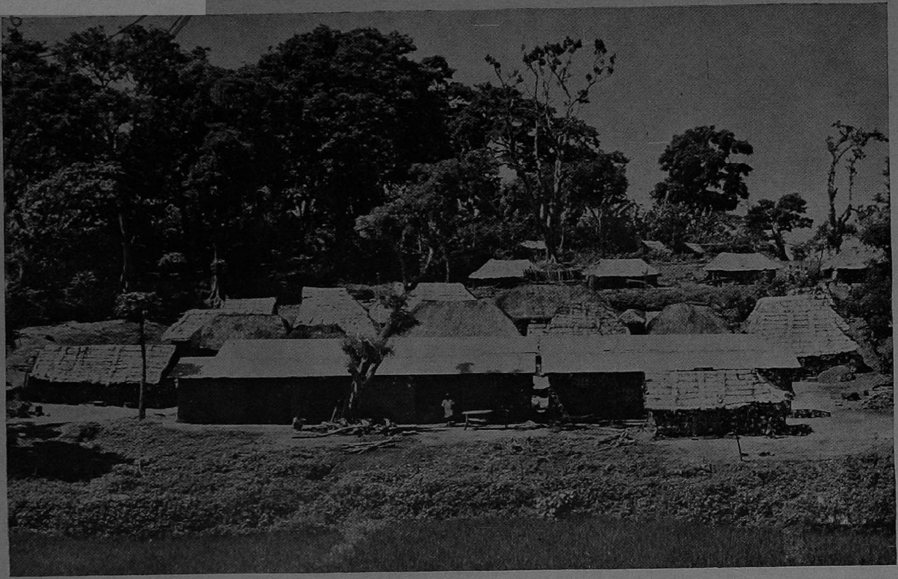
and even the death-toll has fallen to a great extent. The Government has organised a campaign known as the National Malaria Eradication Programme. The Health Officers are found to visit the village periodically and battle with these diseases which are caused mainly by the insanitary conditions of the village. As far as vaccination is concerned, out of a total of 594 persons in the block 582 persons have been vaccinated,

Ornaments

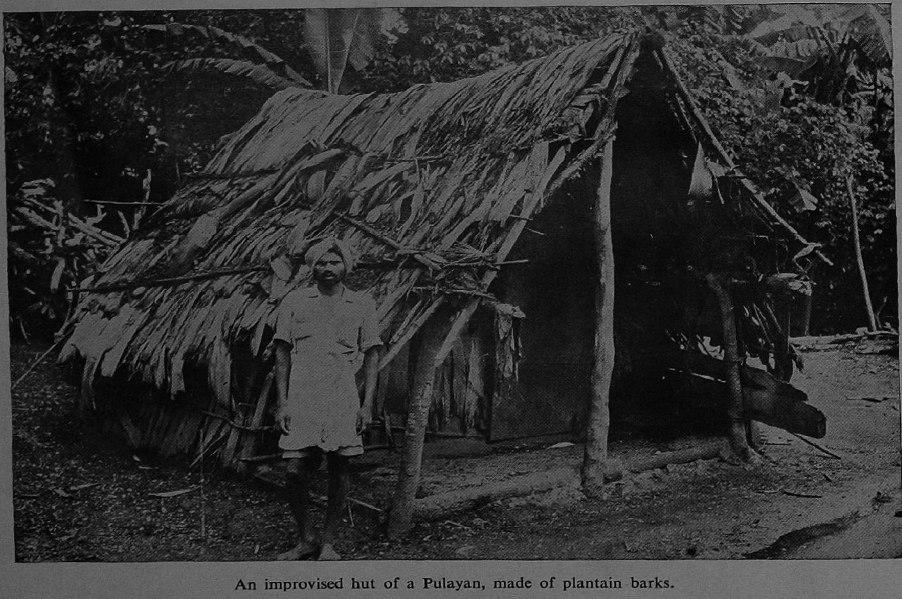
and the remaining 12 are only old people who have refused to be vaccinated. A rather discouraging feature in this village is that the people have not been vaccinated regularly, for we find only four persons have been vaccinated during the last six months. Table No. III below gives an idea about medical care.



A Pulayan woman with her ornaments



A view of the Pulayan huts



An improvised hut of a Pulayan, made of plantain barks.

TABLE No. III

Medical care

Community.	No. of Maternity cases confined: Hospital.	By bringing doctor home.	By qualified Midwife at home.	By unqualified Thai at home.	Without assistance at home.	Ordinary medical treatment: Allopathic.	Ayurvedic.	Homeopathic.	Combination of more than one system.	Others.	Medical consultation: In Pulic hospital or in dispensaries.	In Private hospitals or in dispensaries.	By calling in Physicians: Allopaths.	Homeopaths.	Others.	Vaccination: At least once.	Within the past six months.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Telugu Chettiar	...	...	...	5	148	...	48	...	...	...	...	...	...	...	...	258	2
Pulayan	...	...	...	...	102	...	47	...	...	...	...	...	...	...	...	193	2
Mannadi	...	...	...	...	20	...	13	...	...	...	...	...	...	...	...	66	...
Uppili Naicker	...	...	...	...	7	...	3	...	...	...	...	...	...	...	...	14	...
Dobhy	...	...	...	...	3	...	3	...	...	...	...	...	...	...	...	8	...
Mudaliar	...	...	...	...	1	...	2	...	...	...	...	...	...	...	...	4	...
Asari	...	...	...	...	3	...	2	...	...	...	...	...	...	...	...	9	...
Chettiar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	2	...
Veduga Kusavan	...	...	...	...	4	...	1	...	...	...	...	...	...	...	...	6	...
Paramannattu Thevar	...	...	...	...	6	...	1	...	...	...	...	...	...	...	...	8	...
Gowder	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	2	...
Gownder	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1	...
Pandithar	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	3	...
Parayan	...	...	...	...	4	...	1	...	...	...	...	...	...	...	...	6	...
Muslim (Ravuthar)	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	2	...
Total	...	...	...	5	298	...	127	...	...	...	...	...	...	...	...	582	4

Medical assistance of any type is not available in Periyur, the nearest medical clinic being more than ten miles away. As for maternity cases, the women in the village give birth to children even without the assistance of 'Thais', much less medical attention. There are only five Telugu Chetti women who have been lucky to get the assistance of 'Thais'. This difficulty is due to the fact that there is a dearth of women among the barber community who generally serve as unqualified 'Thais' in villages. But here in this

village, we find that there is only one female aged 40 years, who is not very much in favour of this humanitarian occupation. Thus there are 298 cases, where women have been confined without any assistance whatsoever. Going further into detail we find that under ordinary medical treatment, we find that all the 127 households follow the Ayurvedic System of medicine, which is not surprising in a hilly tract like Periyur.

The general habits of the people and the health conditions of the village is anything but healthy. The people are very reluctant to take a bath and it is a great event if they happen to take it more than once a week. Besides, the hilly surroundings with all its herbaceous forest play an important role in the general health conditions of the village. There is a Health Inspector for the village stationed at Pannaikadu, and he would do well to visit the village and improve the lot of these villagers. Evidently this Health Inspector does not seem to be eager to visit the village and the villagers have not been fortunate enough to meet him often. Thus it is high time that the Medical authorities take a firm action in this matter, and also the propoganda in favour of innoculation and vaccination must be intensified in the fight against diseases in this village, and this would also help to a great extent the general improvement of the village at large.

Dwellings

40. The village Periyur does not present a happy picture of material well being. Of 127 houses, only seven have two storeys, six of them belong to the Mannadis, and one to a Telugu Chetti. These houses are built in brick. In general, the houses in Periyur can be classified under three groups, viz., the pucca houses brick building with tiled roofiing; mud structures with grass or straw roofing; and lastly mud-huts with grass roofing. Table No. IV classifies the houses according to type of material of roof, wall and floor.

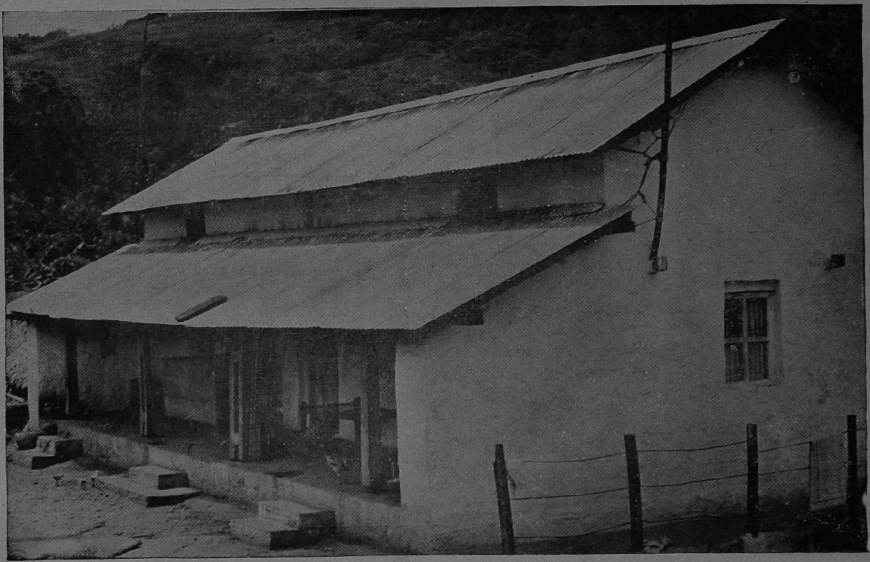
TABLE No. IV

House Types

Community	No. of houses	No. of houses with roofs made of						No. of houses with walls built of						No. of houses with floor	
		Mangalore tiles and zinc sheet.	Tin roof.	Mangalore tiles.	Asbestos or Zinc sheet.	Straw or grass.	Coconut or palmyra leaves.	Mud only.	Bricks.	Stone.	Mud plastered bamboo waxtled wall.	Mud and Bricks.	Leaf wall.	Mud floor.	Cement floor.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Telugu Chettiar	48	1	2	7	8	27	3	34	10	1	1	1	1	42	6
Pulayan	47	...	2	...	21	20	4	43	...	...	2	...	2	47	...
Mannadi	13	...	...	5	...	8	...	7	5	1	...	...	...	8	5
Uppili Naicker	3	...	...	...	...	1	2	1	...	...	...	...	2	3	...
Dobhy	3	...	...	...	...	3	...	3	...	...	...	...	...	3	...
Mudaliar	2	...	...	...	...	2	...	2	...	...	...	...	...	2	...
Asari	2	...	...	...	...	2	...	2	...	...	...	...	...	2	...
Chettiar	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Veduga Kusavan	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Paramannattu Thevar	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Gowder	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Gownder	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Pandithar	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Parayan	1	...	...	...	...	1	...	1	...	...	...	...	...	1	...
Muslim (Ravuthar)	2	...	...	...	...	1	1	2	...	...	...	...	...	2	...
Total	**127**	**1**	**4**	**12**	**29**	**71**	**10**	**101**	**15**	**2**	**3**	**1**	**5**	**116**	**11**

MADRAS

A street occupied by the well-to-do Telugu Chettiars.



The tin roofed dwelling of a Telugu Chettiar.

Another tin-roofed house of a plantation worker.

The storeyed house of a rich Mannadiar.

Types of dwellings

41. *There are 15 brick-walled houses in the village* and the Telugu Chettis own ten of them. Generally they have houses with two storeys. Only one room is found in the upper floor, while one to two rooms are found in the ground floor. The kitchen is usually a separate room. Further, the house also includes two pials at the entrance. The houses that belong to the Chetti community usually do not have upper floors, and the houses have more than two or three rooms. Thus among Telugu Chettis we find there are four houses which have four or more rooms, while among Mannadis only two *have houses of the same category.*

A majority number of brick buildings generally have mud flooring, whereas there are only eleven houses with cement flooring. As regards roofing, there are some houses in which it is done with mangalore tiles, for instance, there are twelve houses which have mangalore tiled roofing. The Telugu Chettis on the other hand prefer zinc sheets or tin roofing. There are eight Chetti houses with this type of roofing. An interesting

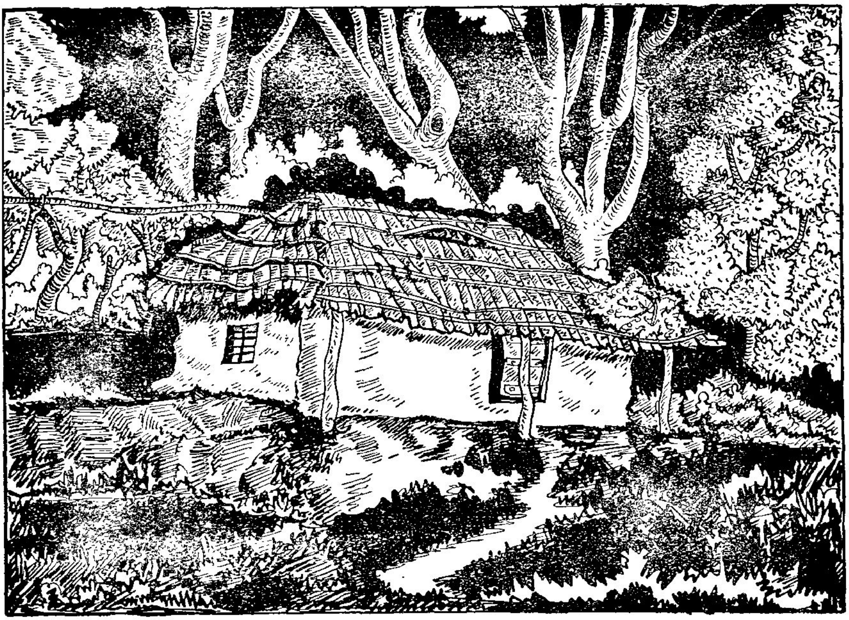
A grass-thatched hut of a Pulayan

feature to be seen in the brick built houses of the village is the presence of a large number of pillars, which is made from timber obtained from either the teak or jack fruit tree. Doors, windows etc., are also made from this timber. These pillars are finely shaped but lack in artistic taste.

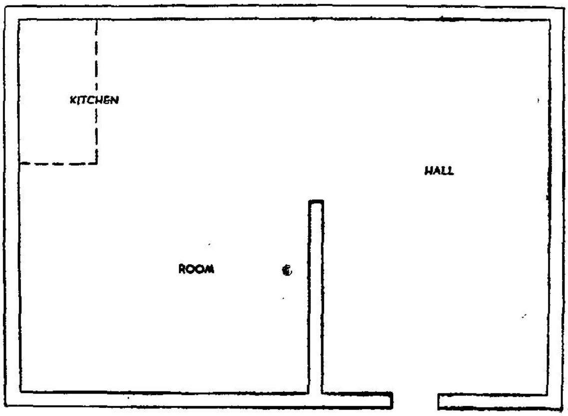
The cost of construction of brick buildings is exhorbitant, as all the building materials with the exception of wood has to be brought from the plains. Further, lack of proper roads, and the absence of transport facilities tend to make the cost still higher. It is said that the cost of bringing a head load of brick or tiles from the main road to the village is Rs. 2.

Pallathukalvai hamlet is predominantly occupied by Telugu Chettiars who live in sun-baked brick houses, with tin or zinc sheet roofing. These houses have more than one slope, the kitchen being found in the interior portion of the house. A typical house in the village consists of a verandah with pials, a main hall with doors leading to the other rooms in the interior. Normally three to five rooms can be found in these houses.

Dwellings and ground plans

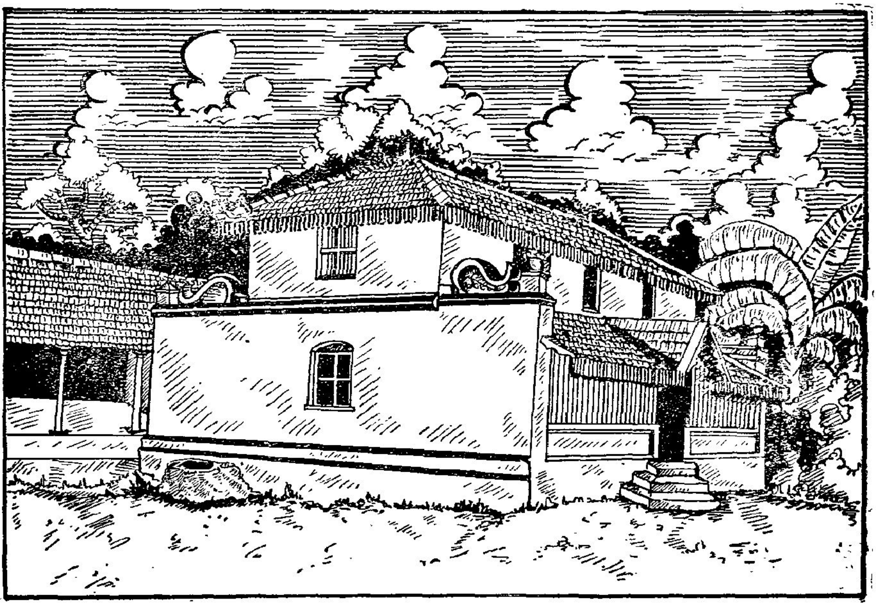


Another type of hut, roofed with plantain barks

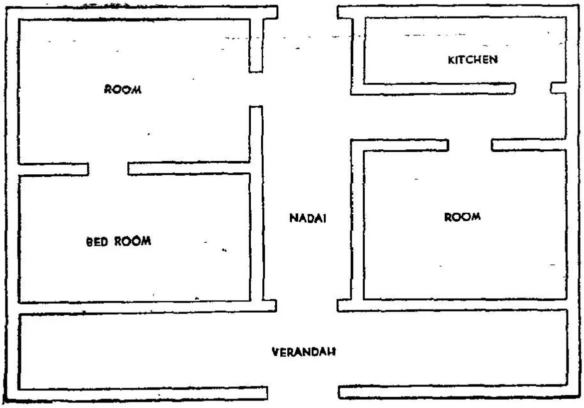


Ground plan of a poor man's hut.

Dwellings and ground plans (contd.)

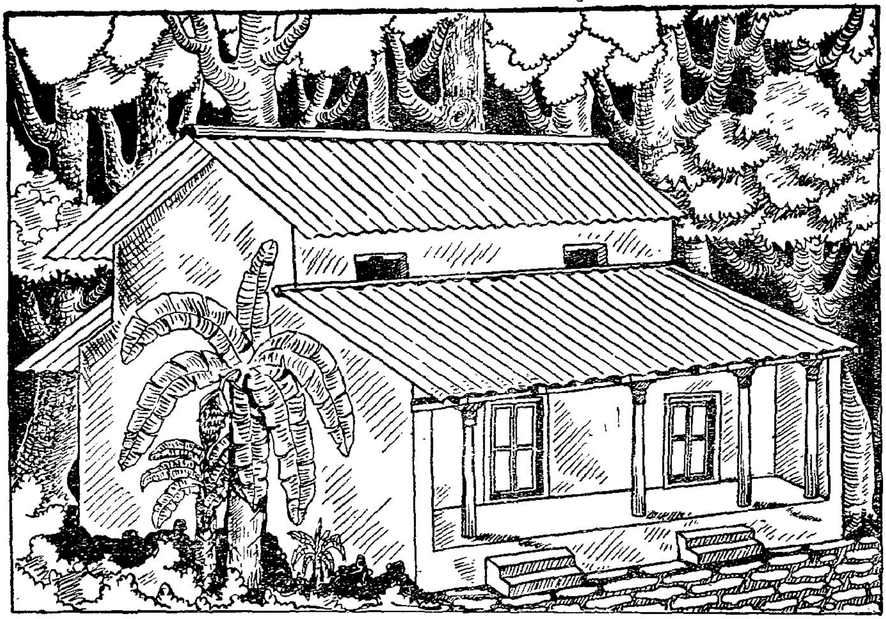


The tiled house of a well-to-do Mannadi

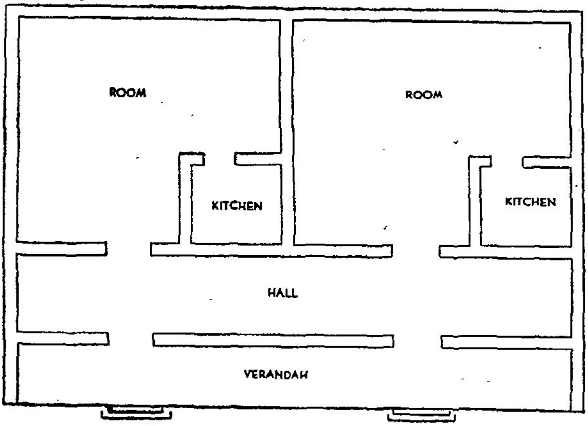


Ground plan of a tiled house of a Mannadi

Dwellings and ground plans (contd.)



A tin roofed house of a plantation owner.



The ground plan of a spacious house of a plantation owner.

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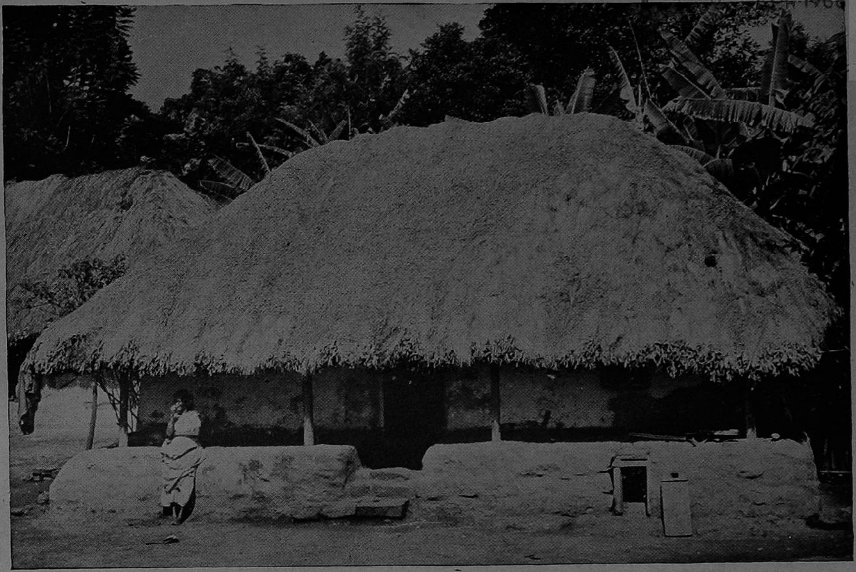
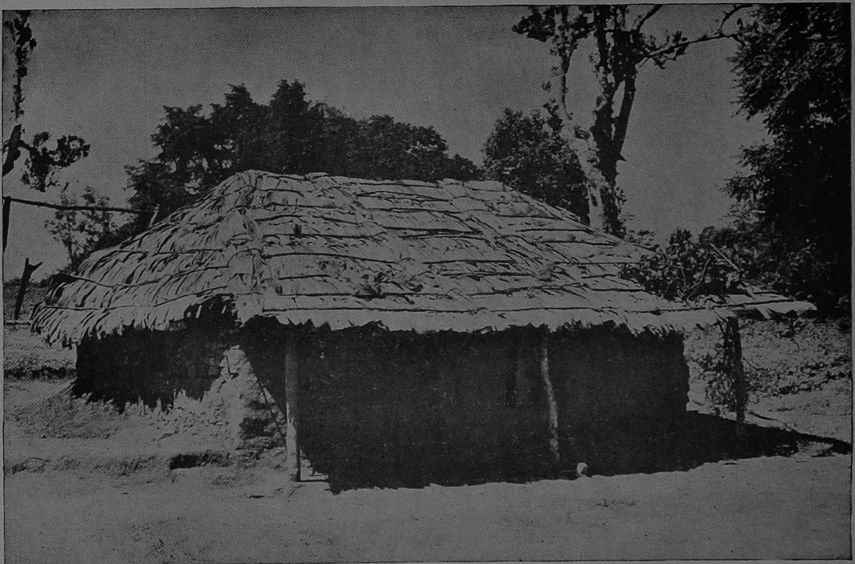
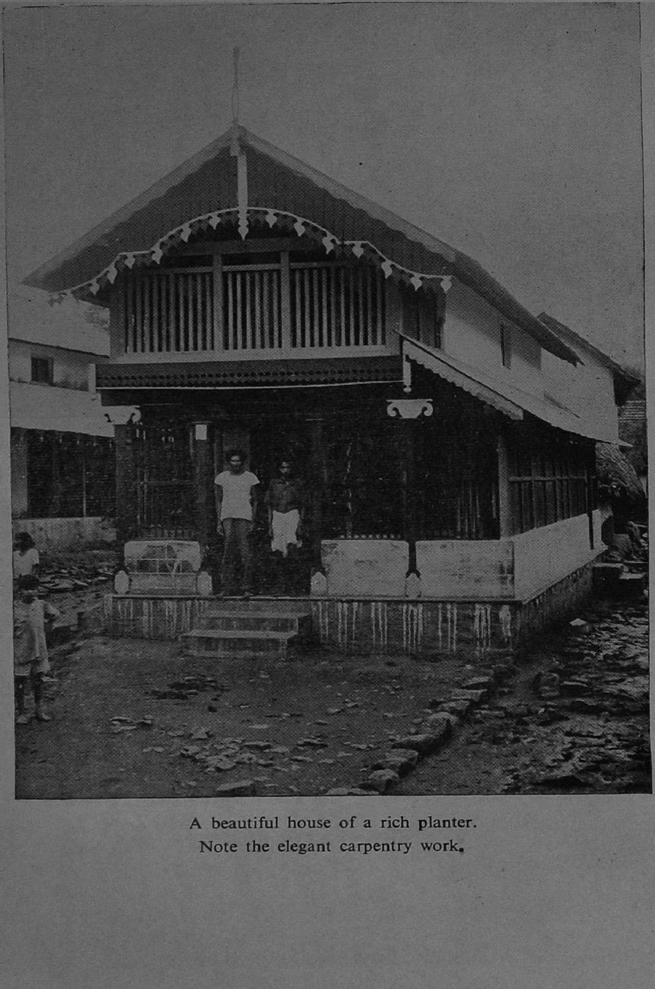


The grass topped mud cottage is a typical house-type in the village.

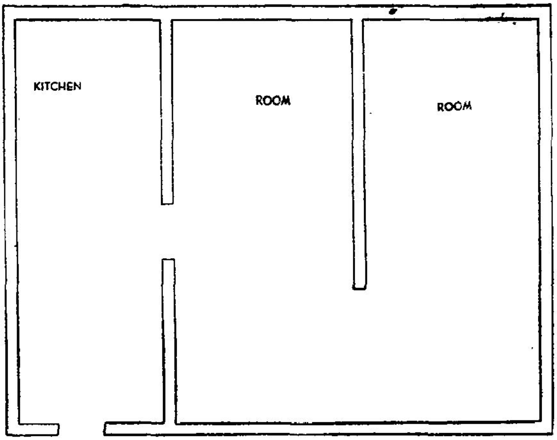


A poor man's dwelling with the roof-top thatched with plantain barks.



A beautiful house of a rich planter.
Note the elegant carpentry work.

The nature of house types in the village depends largely on the economic conditions of the community concerned. The Adivasis are quite contented to live in grass topped mud cottages or huts, which is a typical house type in the community. The Mannadis on the other hand, live in rather spacious cottages just sufficient to hold a large family. These cottages are usually constructed with strong wooden poles which form the basis for the construction, and the roofing is done with hay or korai grass. Each cottage has a pial on either side of the entrance and has two to three rooms. The kitchen is found inside these cottages. An interesting feature here is the store-room, which is not a store room as such but a place where food grains are stored. Generally this is found on the left side of the house under the pial. The pial is made hollow in the centre and the food grains are stored in it.



Ground plan of a double roomed hut

Communities and dwellings

42. As regards the Telugu Chettis, they too live in cottages which are much smaller in size. These cottages have a very neat appearance and are built with sun-baked bricks and grass roofing. The Pulayars reside in huts which look more or less like hovels. These huts are rather low, afford very little protection, and have no proper entrance. Thus we find that 43 out of 47 Pulayar households are built in mud. This works out to 91·48 per cent. Of the remaining households, two households have mud plastered bamboo wattled walls and two others built of palm leaf. This feature clearly reflects the poor housing conditions of these tribals. Generally the roofing is of grass, but there are a few cases where we find palm leaf roofs also as for flooring; only mud flooring is found usually throughout the village. These houses have low ceilings that light seldom enters the interior of the house. They are single-room households and cooking, sleeping, and dressing and in short everything is done only in that room.

An important point to note in the village and which claims our attention is the neatness of their huts, their manner of arrangement in rows, and the cleanliness of the lanes. The huts are of uniform size and area, space being left for lanes. Thus the hamlet is far more appealing than all the other hamlets in the village like Pallathukalvai, which is predominantly occupied by the Telugu chettiars.

The Community Development authorities have constructed 20 houses in Paraipatti for the Pulayan community. These houses are built with sun-baked bricks and have zinc sheet roofing. These houses are constructed in five blocks, each block having four rooms, and each room being numbered as a single house. About 83 per cent of the houses in Periyur are single roomed and only five per cent have three rooms and more.

TABLE No. V

Households by number of rooms and persons

Community	Total No. of house-holds	Total No. of rooms	Total No. of family members	Households with no regular rooms: House-holds	Households with no regular rooms: Family members	Households with one room: House-holds	Households with one room: Family members	Households with two rooms: House-holds	Households with two rooms: Family members	Households with three rooms: House-holds	Households with three rooms: Family members	Households with four or more rooms: House-holds	Households with four or more rooms: Family members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Telugu Chettiar	48	66	265	...	...	35	191	11	66	1	4	1	4
Pulayan	47	48	198	...	...	46	189	1	9	...	...	...	...
Mannadi	13	30	66	...	...	6	20	3	24	2	6	2	16
Uppili Naicker	3	3	14	...	...	3	14	...	...	...	...	...	...
Dobby	3	3	8	...	...	3	8	...	...	...	...	...	...
Mudaliar	2	2	4	...	...	2	4	...	...	...	...	...	...
Asari	2	2	9	...	...	2	9	...	...	...	...	...	...
Chettiar	1	1	2	...	...	1	2	...	...	...	...	...	...
Veduga Kusavan	1	1	6	...	...	1	6	...	...	...	...	...	...
Paramannattu Thevar	1	1	8	...	...	1	8	...	...	...	...	...	...
Gowder	1	1	2	...	...	1	2	...	...	...	...	...	...
Gownder	1	1	1	...	...	1	1	...	...	...	...	...	...
Pandithar	1	1	3	...	...	1	3	...	...	...	...	...	...
Parayan	1	1	6	...	...	1	6	...	...	...	...	...	...
Muslim (Ravuthar)	2	2	2	...	...	2	2	...	...	...	...	...	...
Total	127	163	594	...	...	106	465	15	99	3	10	3	20

Housing-ceremonies

43. There are certain functions observed in connection with house construction. First an auspicious day is fixed and *Palakkal* is planted in a hole dug previously. The pole that is used should be taken from a tree having the 'plant milk' like Jack-fruit tree, but never Arasu. Special puja is done to this pole. The next important ceremony is 'fixing the door post'. Here five *panams* are tied in a new cloth and a special puja is done. Then three men carry the door frame and fix it in position. *Graha pravesam* is the function after completion of the construction. The owner of the house has to enter carrying a salt pot with a ghee *dheebam* on it. This is followed by a person carrying a vessel and another a measure which has been fully filled with grain, and only then the other people are allowed to enter the house. In the centre of the house milk is boiled and offered to God and to those present. A special puja is offered to God Vigneswara with coconut and after this, the house is said to be open for living.

Diet and food habits

44. The diet and food habits of the people reflect on the social and economical conditions of the various communities in the village. Samai is the staple food grain of many a household, that is, except for those households that possess lands, all the other households prefer samai to rice. This is clearly illustrated by the fact that 34·65 per cent of the total expenditure of the plantation owners is spent on rice, while only 11·14 per cent is spent by the plantation labourers, whereas they spend 39·15 per cent on samai or other grains that are cheaper. Generally Pulayans buy samai from landlords or illegally cultivate them in encroached forest lands. Dhall is rarely used by the people in the village, and we find that only the plantation labourers seemed to have incurred some expenditure on it.

The villagers visit Virupakshi shandy twice a week to buy vegetables, condiments, oils etc. which they purchase in small quantities, as they cannot afford to get them in bulk. The problem of carrying large weight uphill also discourages bulk purchases. Vegetables like Cauliflower, Cabbage, and Chou Chou are grown in the village itself and the villagers buy it from their landlords. Apart from these, the people also have peas which are dried hard and then fried and eaten. Jack-fruit is grown in abundance in the village and the Pulayans even enjoy eating the unripe ones.

All the 127 households in the six hamlets selected for survey are non-vegetarian households, but the frequency of their taking non-vegetarian food depends largely on their material well being. Generally the people buy their meat or mutton from the weekly shandies, but the Pulayans on the other hand prefer to hunt for their meat as they are said to eat even mountain rats, but a few of them who are rich buy meat regularly. Thus in most of the households, including those of Telugu Chettis, non-vegetarian food like meat is taken only once a week, or once a fortnight.

Samai and rice forms the staple food grains for the people in the village, and in some house-holds they take even both. 109 out of 127 households or 85·83 per cent are in the habit of taking samai and other millets and 62 households or 48·82 per cent take rice. Among the Telugu Chettis 47 out of 48 households take samai and 40 take rice. Similarly among Mannadis ten households take rice, and five households take samai. Obviously two households take both rice and millets. Among the Pulayan community there is only one household which takes rice regularly, whereas all the rest take samai.

Frequency of diet

45. Studying the frequency of meals, according to Table No. VI we find that all the 127 households have more than three meals a day. The typical daily life of the villager starts with a cup of black coffee early morning, and a pot of hot or cold gruel at about 10 o'clock. Late in the afternoon they have a cold meal of samai with chillies or roots. It is only in the night they have a really hot good meal of either samai or rice with sambar and other vegetables. At times some of these people have to be satisfied with either Jack-fruit or peas, for a real square meal is something a Pulayan could ill-afford. But this cannot be said of the other communities in the village, as for instance the Mannadis can well-afford to have three good meals a day. Besides the people in this village take gram practically every day, and also plenty of vegetables as they are grown in their own gardens.

TABLE No. VI

Diet and food habits

Community	Total No. of house-holds	No. of Vegetarian house-holds	No. of Non-vege-tarian house-holds	Households taking: Rice	Wheat	Grains other than rice or wheat	Roots includ-ing tapioca	Frequency of meals: One meal a day	Two meals a day	Three meals and more a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Telugu Chettiar	48	...	48	40	...	47	...	...	...	48
Pulayan	47	...	47	1	...	46	21	...	...	47
Mannadi	13	...	13	10	...	5	1	...	...	13
Uppili Naicker	3	...	3	1	...	2	...	...	...	3
Dobhy	3	...	3	2	...	3	...	...	...	3
Mudaliar	2	...	2	2	...	...	...	...	...	2
Asari	2	...	2	1	...	1	...	...	...	2
Chettiar	1	...	1	1	...	...	...	...	...	1
Veduga Kusavan	1	...	1	...	...	1	...	...	...	1
Paramannattu Thevar	1	...	1	...	...	1	1	...	...	1
Gowder	1	...	1	1	...	...	...	...	...	1
Gownder	1	...	1	1	...	...	...	...	..	1
Pandithar	1	...	1	1	...	1	1	...	...	1
Parayan	1	...	1	...	...	1	1	...	...	1
Muslim (Ravuthar)	2	...	2	1	...	1	...	...	..	2
Total	127	...	127	62	...	109	25	...	...	127

Table No VII gives us an idea about the types of food and drink prohibited by different communities.

TABLE No. VII

Prohibited foods and drinks

Community	No. of households reporting as prohibited from				No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Beef	Cow's meat	Pork	Drink		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Telugu Chettiar	48	...	...	...	...	48
Pulayan	...	...	...	...	47	47
Mannadi	...	13	...	...	...	13
Uppili Naicker	...	...	...	...	3	3
Dobhy	...	...	...	...	3	3
Mudaliar	...	...	...	...	2	2
Asari	...	...	...	...	2	2
Chettiar	...	...	...	...	1	1
Veduga Kusavan	...	1	...	...	...	1
Paramannattu Thevar	...	1	...	...	...	1
Gowder	...	...	...	...	1	1
Gownder	...	...	...	...	1	1
Pandithar	...	1	...	...	...	1
Parayan	...	...	...	...	1	1
Muslim (Ravuthar)	...	...	2	...	...	2
Total	48	16	2	...	61	127

Consumer goods and furniture

46. The material culture of the villagers of Periyur is not very encouraging for only a few houses could boast of benches, local cots, let alone chairs and tables. Among all the communities in the village it is only the Mannadi community which is economically forward, and seems to enjoy the luxury of having furniture. A striking example is the Mannadi landlord in Kavuchikombu who owns a complete drawing room set (centre table; a sofa set, corner stands etc.,) besides bedsteads, ordinary benches and other things. The Telugu Chettis, on the other hand, do not in any way enjoy these facilities for only a few of them own chairs and tables. The villagers are not particular in having furniture of any type and seem to do without them. Their chairs are only sitting mats and their bedsteads are again mats.

TABLE No. VIII

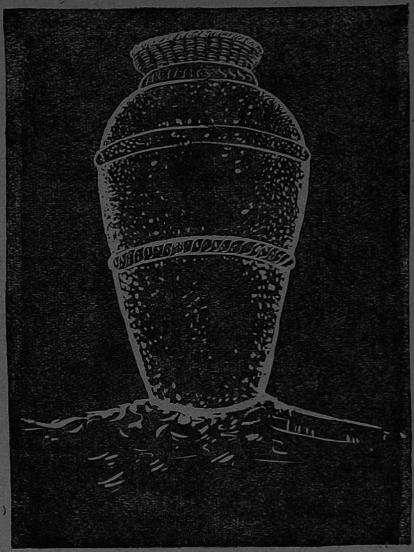
Material culture—Possession of consumer goods

Community	No. of households possessing						
	Hurricane lantern	Petromax	Battery torch light	Kerosene stove	Lamp	Radio set	Chimney lamps
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Telugu Chettiar	31	...	14	1	27	1	3
Pulayan	6	...	...	...	22	...	20
Mannadi	11	4	8	1	6	2	6
Uppili Naicker	...	...	...	...	1	...	2
Dobby	...	...	...	...	1	...	2
Mudaliar	...	...	...	...	2	...	..
Asari	...	...	...	...	...	...	2
Chettiar	...	...	...	...	...	...	1
Veduga Kusavan	1	...	...	...	...	...	
Paramannattu Thevar	...	...	...	...	...	...	1
Gowder	...	...	...	...	1	...	...
Gownder	...	...	...	...	1	...	...
Pandithar	...	...	...	...	...	...	1
Parayan	...	...	...	...	...	...	1
Muslim (Ravuthar)	...	...	...	...	1	...	1
Total	49	4	22	2	62	3	40

According to Table No. VIII out of a total of 127 households, 102 households possess either wicker lamps or chimney lamps, for electricity is yet to be introduced in the village. Most of these belong to the Pulayan community. As for hurricane lanterns which is the only lighting facility for a middle class family, 31 out of 49 households that possess these belong to the Telugu Chetti community. Among the Mannadis 11 out of 13 households also possess the same. There are only four households in the village that possess Petromax lights, and these are the sole privilege of the Mannadis. Besides electric torch-lights are of great help to the Periyur villagers. Out of the 13 Mannadi households, 8 households have torch-lights, whereas only 14 households of the Telugu Chetti community possess these. Apart from the above consumer goods, there are three households which own radios but these are all battery sets. In a Mannadi household there is also a loud speaker arrangement, which is of benefit to the people by way of entertainment.

Material habits

47. Table No. IX shows the material habits of the villagers. None of the villagers in Periyur use mosquito curtains. But everyone send their clothes to the washerman. Only 48 per cent of the households in the village use toilet soaps and almost all the households having an income above Rs. 100 per mensem use toilet soap. Among the poor class people 35 per cent of them incur expenditure on toilet soap. As for the nature of utensils used by the villagers we find that the cooking utensils are mainly earthenware and only a few well-to-do households use vessels made of brass or copper. Tumblers used for drinking purposes and other small vessels are made of brass or copper. The well-to-do Mannadi families seem to cling fast to the earthenware utensils, but the Telugu Chettis favour the use of brass vessels. Even the Pulayans are attracted towards the use of metal-wares that most of them have at least one or two aluminium tumblers.



Kuthuru—A large mud vessel used for storing grains

TABLE

Material culture—

Community	No. of households that use mosquito curtain having monthly income of			No. of households that do not use mosquito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of		
	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Telugu Chettiar	...	...	...	8	15	25	7	15	22
Pulayan	...	...	...	1	10	36	1	3	...
Mannadi	...	...	...	7	1	5	6	...	3
Uppili Naicker	...	...	...	...	1	2	...	...	1
Dobby	...	...	...	...	1	3	...	...	...
Mudaliar	...	...	...	...	...	2	...	...	2
Asari	...	...	...	...	1	1	...	...	...
Chettiar	...	...	...	...	...	1	...	...	1
Veduga Kusavan	...	...	...	...	...	1	...	...	...
Paramannattu Thevar	...	...	...	...	1	1	...	...	...
Gowder	...	...	...	...	...	1	...	...	...
Gownder	...	...	...	...	...	1	...	...	...
Pandithar	...	...	...	...	1	...	...	...	...
Parayan	...	...	...	...	...	1	...	...	...
Muslim (Ravuthar)	...	...	...	...	...	2	...	...	...
Total	...	...	...	16	31	82	14	18	29

No.

Habits

No. of households that do not use toilet/washing soap having *monthly income of*			No. of households that send clothes to washerman having *monthly income of*			No. of households that do not send clothes to washerman having monthly income of		
Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less	Rs. 101 and above	Rs. 51-100	Rs. 50 or less
(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1	...	3	8	15	25	...	...	...
...	7	36	1	10	36	...	...	...
1	1	2	7	1	5	...	...	...
...	1	1	...	1	2	...	...	...
...	...	3	...	...	3	...	...	...
...	...	...	...	...	2	...	...	...
...	1	1	...	1	1	...	...	...
...	...	...	...	...	1	...	...	...
...	...	1	...	...	1	...	...	...
...	...	1	...	...	1	...	...	...
...	...	1	...	...	1	...	...	...
...	...	1	...	...	1	...	...	...
...	1	...	...	1	...	...	...	...
...	...	1	...	...	...	...	...	1
...	...	2	...	...	2	...	...	...
2	11	53	16	29	81	...	...	1

CHAPTER III

POPULATION

Growth of population

48. Periyur is a sprawling village with its 20 hamlets spreading over 5·74 square miles, and this has necessitated a sample survey. Six hamlets in the second bloc have been selected for the survey.

The 1951 Census shows that the population of Periyur was 1,859.

Year	Persons	Males	Females
1951	1,859	966	893
1961	2,443	1,252	1,191
1960 (II Bloc)	640	324	316
1962 (II Bloc)	594	311	283

Among these 966 were males and 893 females. This has risen by 1961 to 2,443 with 1,252 males and 1,191 females, a population increase of 31·4 per cent over the last decade, i.e., 3·14 per cent per annum. Comparing this with the statewise figure of 1·17 per cent we get a fairly good account of the population problem of the village. But the villagers are least worried over this, for an increase in family is only an increase in extra hands to work in the plantation fields. The study is confined to the population of the second bloc where the six hamlets chosen for survey are situated. The 1961 Census figures for the bloc shows the population to be 640 with 324 males and 316 females. But it has fallen in June 1962 to 594 with 311 males and 283 females.

This drop in population is quite inexplicable in that the general population trend for the village as a whole is a sharp rise. But here we find that we have to account for 46 persons out of which 33 are females. But in Periyur village there are 20 hamlets and the population usually shifts from one hamlet to the other, influenced mainly by the availability of labour. Thus a study of only 6 hamlets, when there is no particular activity in these hamlets while the other hamlets are active, will naturally throw a coloured light on its various problems. The population problem seems to be the worst affected by this shifting nature. Added to this is the Nadupatti school hostel where several pupils from Paraipatti and other hamlets are residing.

Further, the number of households during October 1960 and June 1962 also have some bearing in the discussion. While 167 households seem to be present in 1960 we find only 127 in 1962. This further points out that there is a shifting of population from one hamlet to another if not from the village. In fact, several families have migrated to Pachalur, a nearby village, or even farther like Kanalkadu and Thandigudi.

The population of the second bloc as per the survey is 594 with 311 males and 283 females. And this is spread over the six hamlets.

No.	Hamlet	Persons	Males	Females
1.	Pallathukalvai	271	125	146
2.	Paraipatti	108	60	48
3.	Kavuchikombu	115	67	48
4.	Melpatti	28	19	9
5.	Santhanapalapatti	63	36	27
6.	Narikulipatti	9	4	5

Size of household

49. The average size of a household in the village is 4·68 persons. This represents the State average. Eighty three households have only 5 or less members while the rest have members ranging from 6–14. Fourteen per cent of them have more than 10 members per household. Nearly 61 per cent of the families are simple in which married couples live with their children. Twelve per cent represents other relatives than children living, forming intermediate family groups. Ten per cent of the households are joint families. There is a large number of households listed as 'Others'. They consist chiefly of persons who are never married or widows. 27·3 per cent are single member households while others have widows, unmarried persons or separated persons. Among Telugu Chettis, there is high concentration of joint families and intermediate families with a tendency to have households of great size. Their average is 5·52 which is more than the village average. The households are concentrated in the group 4–6 and 7–9 and we find

even households with a strength of 13–15 persons. Out of 6 households in the village having more than 10 persons, 4 belong to this community. The nature of the family structures needs some explanation. 62·5 per cent of the families are simple which is higher than the village average of 61 per cent. The community contains a large proportion of joint and intermediate families, and 66·7 per cent of the joint families and 40 per cent of the intermediate families belong to the Telugu Chetti community. There are a number of oversized families among Telugu Chettis ; for instance 15 households of them have more than 3 children and 13 of them have more than 5 children. The petty landlords who form the bulk of the community generally encourage joint families because they welcome increase in the labour force. The classification of families according to the different types is indicated in Table No. X

TABLE No. X

Communities and the types of families

Community	Total No. of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Telugu Chettiar	48	30	6	8	4
Pulayan	47	32	3	3	9
Mannadi	13	6	4	1	2
Uppili Naicker	3	2	...	...	1
Dobby	3	2	...	...	1
Mudaliar	2	1	...	...	1
Asari	2	...	2	...	...
Chettiar	1	...	...	...	1
Veduga Kusavan	1	1	...	...	...
Paramannattu Thevar	1	1	...	...	...
Gowder	1	1	...	...	...
Gownder	1	...	...	...	1
Pandithar	1	...	...	...	1
Parayan	1	1	...	...	...
Muslim (Ravuthar)	2	1	...	...	1
Total	127	78	15	12	22

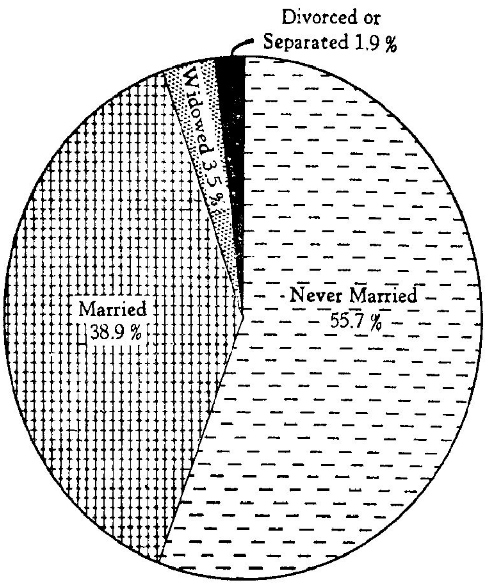
The Pulayans in keeping with the trend observed in other tribes of the State have small sized households. The average size is 4·21. They are confined to the two groups 2–3 and 4–6 members. No settlement of Pulayans can be found with more than 7 members. Most of the households have 3 members or 4 members. 68·1 per cent of the households are simple and 19·1 per cent fall under 'Others', bulk of which are single member households. The absence of property has, perhaps, resulted in the absence of joint families. The average size of a Mannadi household is 5·1 which is higher than the village average. The size of the family has been slightly inflated because of the presence of non-related members in their household. Only three households have more than 7 members and six households are simple families. The varying size of household among different communities will be seen from Table No XI below.

TABLE No. XI

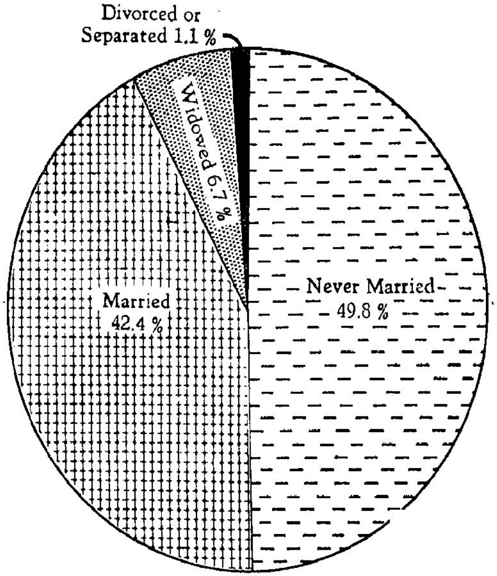
Size of household

Community	No. of households	Single member			2–3 members			4–6 members			7–9 members			10 members and over		
		House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females	House-holds	Males	Females
Telugu Chettiar	48	1	1	...	10	11	14	21	47	51	12	40	52	4	23	26
Pulayan	47	4	4	...	14	19	19	24	66	53	5	21	16	...	...	...
Mannadi	13	1	1	...	3	3	3	6	19	12	1	3	4	2	14	7
Uppili Naicker	3	...	...	...	1	2	1	2	5	6	...	...	...	..	...	...
Dobby	3	...	...	...	3	5	3	...	...	...	...	...	...	...	...	...
Mudaliar	2	...	...	...	2	2	2	...	...	...	...	...	...	...	...	...
Asari	2	...	...	...	1	2	1	1	4	2	...	...	...	...	...	...
Chettiar	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	...
Veduga Kusavan	1	...	...	...	...	...	...	1	4	2	...	...	...	...	...	...
Paramannattu Thevar	1	...	...	..	...	...	...	...	...	...	1	3	5	...	...	...
Gowder	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	...
Gownder	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Pandithar	1	...	...	...	1	2	1	...	...	...	...	...	...	...	...	...
Parayan	1	...	...	...	...	...	...	1	5	1	...	...	...	...	...	...
Muslim (Ravuthar)	2	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	127	9	9	...	37	48	46	56	150	127	19	67	77	6	37	33

MARITAL STATUS



MALES



FEMALES

Marital status

50. We find a large number of households of widowed And never married persons in Periyur. 52·9 per cent are never married of which 84·7 per cent are children in the 0-4 age group. The rest are found in the age groups 30-34 and 45-59. It is seldom that we can come across unmarried persons in such high age groups. Another feature is that unmarried state is not unknown even among old men, the only reason for remaining unmarried being impotency. There are several married women who have married at an early age, but things have changed for good. Children in the age group 0-14 are generally not married. But after the 15th year, they get married in a hurry; 66·67 per cent of the women in the 15-19 age group are married. There are two women who are unmarried after 20 years. Both of them belong to the Mannadi community which believes in late marriages. Among Pulayans one girl in the age group 15-19 is unmarried.

TABLE No. XII

Marital Status

Age group	Total population			Never married		Married		Widowed		Divorced or Separated		Unclassified status	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
All ages	594	311	283	173	141	121	120	11	19	6	3	...	...
0— 4	99	52	47	52	47	...	...	...	...	...	...	...	...
5— 9	103	45	58	45	58	...	...	...	...	...	...	...	...
10—14	64	36	28	36	28	...	...	...	...	...	...	...	...
15—19	38	20	18	19	6	1	12	...	...	...	...	...	...
20—24	40	20	20	11	2	8	17	1	...	...	1	...	...
25—29	51	27	24	5	...	20	23	...	1	2	...	...	...
30—34	48	26	22	2	...	22	20	1	2	1	...	...	...
35—44	58	30	28	2	...	25	25	2	2	1	1	...	...
45—59	69	42	27	1	...	37	20	2	6	2	1	...	...
60 & over	24	13	11	...	...	8	3	5	8	...	...	...	...

Age at marriage

51. Among the menfolk, the normal age of marriage varies from community to community. In the age group 20-24, 50 per cent are unmarried. The age group 25-29 seems to be the proper group for marriage; 77·8 per cent of those married in the age group 20-24 belong to the Telugu Chetti community. Among the Mannadis, men marry much later; 60 per cent in the age group 25-29 still remain unmarried. Even in the age group 30-34 we find unmarried men. Thus it can be concluded that this community has a tendency to marry late. Pulayan males generally marry at about 25th year. All of them in the age group 25 - 29 are married. Two of them have taken a further step and divorced their wives. There are 121 married males against 120 married females. But among Telugu Chettis, there are 52 males against 55 females. Two cases of polygamy have been reported among the Malaiyalis. We find 13 married women against 16 married men, the reason for this variation being the tendency of the husbands to leave their families in their native villages and migrate to Periyur.

Widowhood

52. Five per cent of the population are widowed and widows outnumber widowers. Widowed men always remarry while women do not. We find widows even in the age group of 20 - 24 and 25 - 29 while widowed men are found only in older age groups. One-third of the widowed persons are found in Telugu Chettis. The proportion of widowed females for males–7·3 per cent seems to indicate that widowers remarry while widows do not. But on a closer scrutiny, we find most of the widows are in the older age group and have no chance for remarriage. Among Mannadis, no widower is found and widows only in the old age group. Though widow remarriage is found among Pulayans, there are 9 widows among them. The strange feature of these communities is that there are more widowers than widows. The widowers do not always belong to the older age group while 75 per cent of the widows belong to the age group 60 and above. One explanation for this may be that there are less females than males among Pulayans. Nine persons in the village have the status 'divorced or separated'. Six of them are males. Two men belong to the age group 25 - 29 while the others are middle aged. Of the 3 female divorcees, one is in the age group 20 - 24 while the rest are middle aged. The cases for these divorces are varied, but in two cases, the men are alleged to have remarried. Analysing this among communities, no divorced or separated person has been recorded among Telugu Chettis. Many persons have married again after divorcing their former spouses. Among Mannadis, there are 3 cases of divorce—two men and one woman. They belong to the later age group. The present generation appear not to like such practices because no divorce is reported among the younger people. On the contrary, among the Pulayans, all the four divorces are quite young. Males outnumber females.

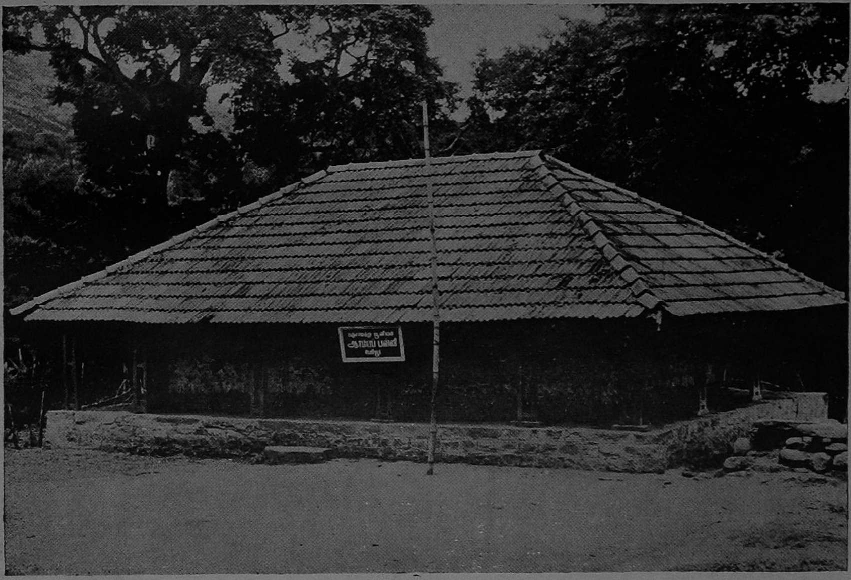
Age structure

53. It is interesting to study the age breakup of the population. Thirty four per cent are children and 10·8 per cent are in 10 - 14 group. The population in the village seems to be unbalanced as far as age structure is concerned. It is also strange to note that while there is determined propaganda in favour of family planning, the number of children in this village is disproportionately high. The people of Periyur feel happy to have more and more children because they consider that any increase in population means a definite increase in labour force.

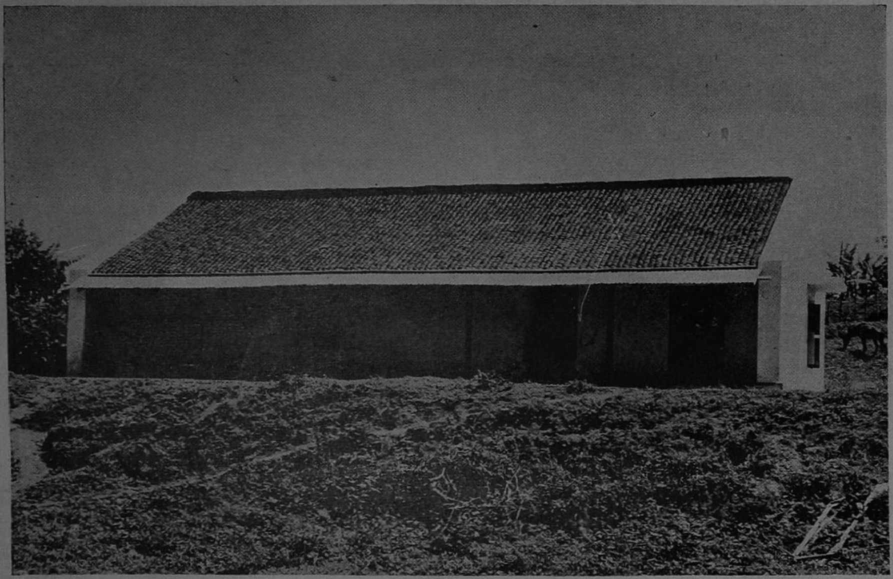
Literacy and education

54. Periyur village, can boast of four Elementary Schools, which are distributed in the four blocs in the village. The second bloc, the bloc selected for our study has its school situated in Santhanapalapatti hamlet. A large percentage of the population, 454 persons or 76·4 per cent of them are still drowned in the darkness of illiteracy; among these 198 or 43·7 per cent are males and 56·3 per cent are females. Only 23·6 per cent of the total population are literates in the village. In this respect the males appear to be better off, in that 80·7 per cent of the literates are males, and the remaining 19·3 per cent are females. This is mainly due to the fact that the Telugu Chettis and Mannadis in the village send their sons to school even after the Elementary School stage. On the other hand, the education of female children has been neglected to a large extent; 66·67 per cent of the literates among females happen to be the children, which must be due to the influence of the schools that have sprung up recently in the village.

Literates form 23·6 per cent of the total population, out of which 64·3 per cent are literates without educational standards, and 31·4 per cent of the literates are those who have studied upto Primary or



The Panchayat Union Elementary School at Periyur.



The newly constructed school at Periyur.

Junior Basic. There are 6 persons who have passed their Matriculation or have completed their Higher Secondary Education, but there are no Graduates in the bloc surveyed. On the other hand, the Mannadi land-lords and the rich Telugu Chettis seem to have sent some of their sons to Madurai for Higher Education, as for instance there are three persons studying in College and one in High School. Of these, three are Mannadis and one a Telugu Chetti.

Table No. XIII showing the number of literates according to age groups gives us an idea of the literacy level prevailing in the village.

TABLE No. XIII

Education

Age group	Total population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	594	311	283	198	256	70	20	37	7	6	...
0— 4	99	52	47	51	47	1	...	...	...	...	...
5— 9	103	45	58	17	42	27	15	1	1	...	...
10—14	64	36	28	21	26	6	1	9	1	...	...
15—19	38	20	18	9	16	3	...	7	2	1	...
20—24	40	20	20	11	19	3	...	4	1	2	...
25—29	51	27	24	15	22	5	1	4	1	3	...
30—34	48	26	22	14	20	8	1	4	1	...	...
35—44	58	30	28	23	27	5	1	2	...	...	...
45—59	69	42	27	28	27	10	...	4	...	...	...
60 & over	24	13	11	9	10	2	1	2	...	...	...

Literacy level

55 As far as literacy is concerned, children under four, can safely be ignored, but here in this village there seems to be one boy of this age group who is attending school. In the age group 5-9, 57·3 per cent are literates while the rest are illiterates. Of these, there are only two cases of Primary or Junior Basic, and the rest are literates without educational standards. Most of the children in this age group are found to be students of Nadupatti or Santhanapalapatti schools.

An interesting feature in the village is that we find some old persons in Periyur who have studied upto Primary or Junior Basic. Most probably these people must have gone outside the village to obtain their education. Among the people in this village there are 61 students of which 16 are in the age group 10-24. Of the 40 literates in this age group, 24 are in the Junior Basic level, while three are Matriculates in the Higher Secondary stage. There are two ladies who have finished their E.S.L.C, while males have S.S.L.C qualifications. All these belong to the two superior communities in the village, namely, Mannadis and Telugu Chettis.

As for the older age group viz., 60 years and over, only 21 per cent are literates i.e., 5 out of a total of 24 persons. Among these only 2 persons have studied up to Primary or Junior Basic, whereas the other 3 are literates without educational standards. Here at this juncture it should be mentioned that there are a few Mannadis in Periyur who are well versed in Tamil literature, and appear to be well educated in spite of the fact that they have not attended any school or college, yet their knowledge is sure to baffle the graduates of today. Besides they are also well aware of current events.

Literacy by communities

56. Taking the literacy table community-wise we find that in the Mannadi community 42·4 per cent of them are literates. Besides 33·3 per cent of the Matriculates and 31·8 per cent of those who studied upto Primary or Junior Basic are Mannadis. Further, there are also some Mannadis who sent their sons toMadurai for college studies, as they can well afford to educate them. In fact, the eldest son of the Panchayat Board President is a Post Graduate in Tamil literature, of American College, Madurai and during our survey he was undergoing training in Librarianship in Madras University. Besides, he has also appeared for the M.P.S.C Examination for gazetted services. This clearly shows that the Mannadis are interested in educating their sons and also trying to spread out of their plantation fields.

Though we find a number of educated persons among Telugu Chettis, none of them are interested in college education, in spite of the fact that there are some Matriculates in the village. Nearly 26·4 per cent of them are literates, and 31·4 per cent of these have studied at least up to the Primary or Junior Basic. There are four persons who are either Matriculates or in the Higher Secondary.

The Pulayans, on the other hand, are not so forward as far as education is concerned, for only 17 per cent of them are literates. Of these literates, 30 per cent have gone upto Primary Standards. This can be attributed to the fact that education in Periyur village is a costly affair, and the Pulayans cannot afford this luxury. Moreover, the Pulayans need every extra hand to increase the family income.

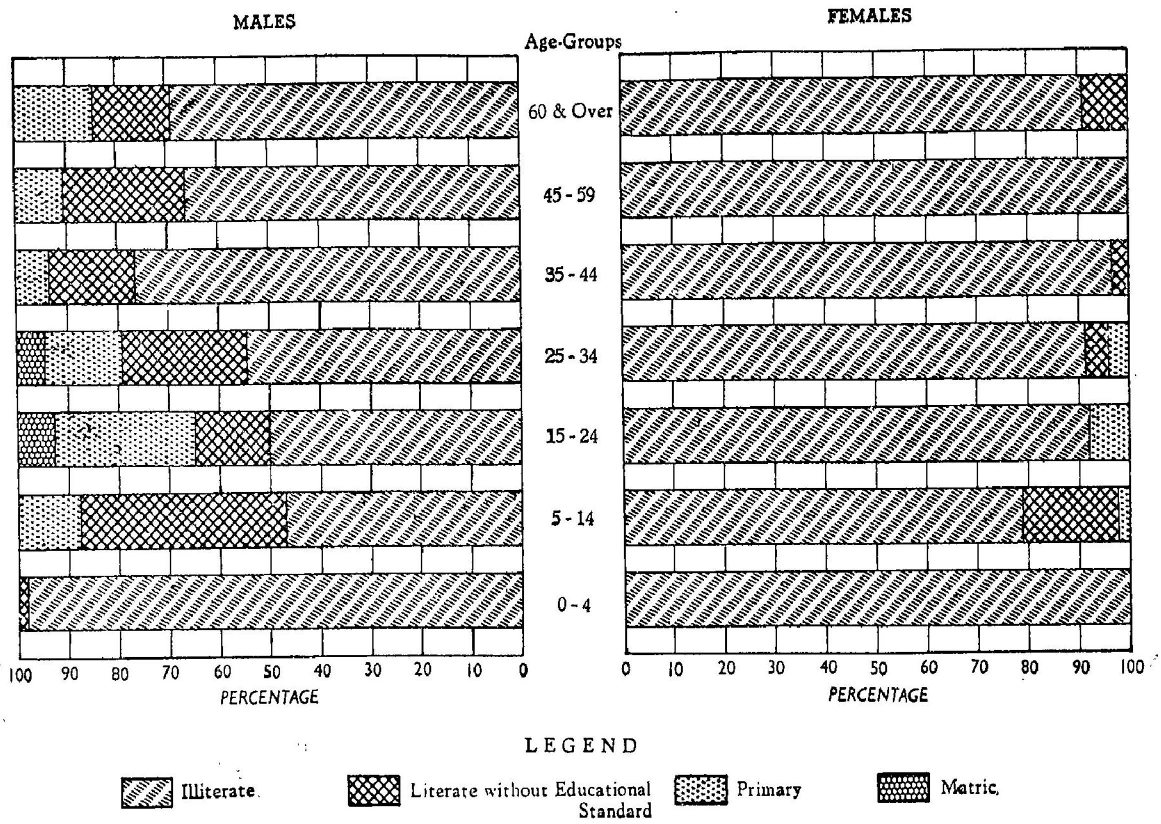
Regarding female education we find that it is not very encouraging as only 13·1 per cent of them are literates; among these two have passed their E.S.L.C. while there are none in the Higher Secondary. Even among these few are Mannadis and Telugu Chettis, for among the Pulayans only 8 are literates and none of them have gone beyond the Elementary School stage.

Educational institutions

57. There are two schools one at Nadupatti hamlet and the other at Santhanapalapatti hamlet which cater to the need of the bloc surveyed. The Nadupatti school is of recent origin; it has an attached hostel in which some of the Pulayan girls and boys reside. The Santhanapalapatti school also has been functioning only for the past few years. The School at Santhanapalapatti is an Elementary School with a strength of only 30 or 40 pupils. The school has only a single room and one half of it serves as a store-room to store up the food-grains for the Midday Meals Scheme. As there is inadequacy of space, the first three standards and the last two standards are clubbed, thus forming two sections. There is only one school teacher, who handles more than one section. He hails from Pattiveeranpatti. An interesting feature in the village is the Midday Meals Scheme, which is of recent origin. The Village Munsiff himself supervises these sessions. The meal consists of rice or wheat, sambar and vegetables. On Saturdays the children are given wheat, rice and sambar.

Finally an important observation made in respect of these schools is that Santhanapalapatti school seems to be exclusively for Telugu Chettis and Mannadi children, and Nadupatti school for the Pulayans. But it must be noted that there is no rule forbidding the Pulayan children from joining the school at Santhanapalapatti.

LITERACY LEVELS



Workers and non-workers

58. Out of the total population of 594, 282 are workers, comprising 188 males and 94 females and 312, consisting of 123 males and 189 females are non-workers. Among non-workers most of them are youngsters below the age of fifteen. Table No. XIV presents the number of workers and non-workers with age and sex breakup.

TABLE No. XIV

Workers and non-workers by sex and age groups

Age group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All ages	594	311	283	282	188	94	312	123	189
0— 4	99	52	47	...	...	...	99	52	47
5— 9	103	45	58	1	...	1	102	45	57
10—14	64	36	28	31	18	13	33	18	15
15—19	38	20	18	29	17	12	9	3	6
20—24	40	20	20	28	19	9	12	1	11
25—29	51	27	24	42	27	15	9	...	9
30—34	48	26	22	40	25	15	8	1	7
35—44	58	30	28	45	30	15	13	...	13
45—59	69	42	27	52	41	11	17	1	16
60 & over	24	13	11	14	11	3	10	2	8

Among the youngsters in the age group 10-14, there are 31 persons who are economically active, among whom 13 are girls. Of the 177 persons in the age group 15-34 as many as 139 are found to be workers and of the middle aged persons between 35 and 59, 97 persons or 77·16 per cent are economically active persons. Even among aged persons who had crossed the age of sixty, we find there are 14 workers out of a total number of 24 persons.

Type of activity of non-workers

59. A bulk of non-workers are infants and children, as is the case anywhere. There are 312 non-workers, out of which 61 are boys and girls attending school; 184 are infants, children not attending school and dependants including disabled persons. There are 67 women who are engaged only in household duties. The non-working population has been classified by the type of activity with sex and age breakup in Table No. XV.

There are three persons, one male and two females in the age group 45-59 who are dependants and out of 10 persons in the age group 60 and over, four women are housewives and the remaining six, 2 males and 4 females are dependants.

TABLE No. XV

Non-workers by sex, age-groups and nature of activities

Age group	Non-workers										
	Total Non-workers			Full time Students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Other dependants	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages	312	123	189	44	17	...	67	79	105	...	...
0— 4	99	52	47	1	...	...	...	51	47	...	...
5— 9	102	45	57	28	16	...	...	17	41	...	...
10—14	33	18	15	11	1	...	3	7	11	.	...
15—19	9	3	6	3	...	...	6	...	...	...	...
20—24	12	1	11	1	...	...	11	...	...	...	...
25—29	9	...	9	...	...	...	9	...	...	...	...
30—34	8	1	7	...	...	...	7	1	...	...	...
35—44	13	...	13	...	...	...	13	...	...	...	...
45—59	17	1	16	...	...	...	14	1	2	...	...
60 & over	10	2	8	...	...	...	4	2	4	...	...

CHAPTER IV

ECONOMY OF THE VILLAGE

Features of economy

60. The economy of village depends mainly on plantations. According to 1951 Census the predominant occupation of the people was plantation and cultivation. Thus out of a total of 1,859 persons, 1,828 of them were engaged in agriculture. Only two persons were engaged in commerce and 28 in production or industry. These workers were merely artisans. Among the agriculturists 58 per cent of them are labourers while 37 per cent are landed cultivators. The Periyur villagers do not seem to be in favour of lease cultivation.

There is no change in the occupational pattern according to 1961 Census, with plantation and cultivation dominating the village economy. Table XVI indicates the occupational classification of households, of the bloc surveyed.

As much as 95·3 per cent of the household workers have engaged in plantation, that is, either as labourers or owners; 59·7 per cent of these are purely plantation labourers, while the rest are engaged in plantation coupled with some other occupation. It is found that many combine plantation labour with plantation and cultivation.

TABLE No. XVI

Occupational classification of households

Community	Total No. of households	Number of households engaged in										
		Plantation only	Plantation and P. L.	Plantation and cultivation	Plantation and cultivation and P. L.	Plantation and others	P.L. only	Cultivation and P.L.	Industry and P.L.	P.L. and others	Business only	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Telugu Chettiar	48	4	16	8	3	...	15	...	1	1	...	...
Pulayan	47	...	...	...	1	...	43	...	...	3	...	...
Mannadi	13	3	...	8	...	1	1	...	...	...	...	...
Uppili Naicker	3	...	...	...	...	...	3	...	...	...	...	...
Dobby	3	...	...	...	...	...	...	...	...	..	...	3
Mudaliar	2	...	...	...	...	...	2	...	...	...	...	...
Asari	2	...	...	...	...	...	1	...	...	...	...	1
Chettiar	1	...	...	...	...	...	1	...	...	...	...	...
Veduga Kusavan	1	...	...	...	...	...	1	...	...	...	...	...
Paramannattu Thevar	1	...	...	...	...	...	1	...	...	...	...	...
Gowder	1	...	...	...	...	...	1	...	...	...	...	...
Gownder	1	...	...	...	...	...	1	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...	...	1	...	...
Parayan	1	...	...	...	...	...	1	...	...	...	...	...
Muslim (Ravuthar)	2	...	...	...	...	...	...	...	...	...	1	1
Total	**127**	**7**	**16**	**16**	**4**	**1**	**71**	**...**	**1**	**5**	**1**	**5**

Among 44 households, who are engaged in plantation in the bloc surveyed, 7 depend on it mainly, while the rest combine it with other occupations. Sixteen households do plantation labour, when they have no work in their farms. Sixteen other households do both cultivation and plantation. Four households have a tertiary source in doing plantation labour work in other fields, apart from attending to their own plantation. Only a solitary household does 'other work' along with plantation. Plantation labour seems to be the most popular secondary occupation in a household as it is in the main occupation. Among 97 plantation labourer households, 71 depend on it mainly. Sixteen plantation owner households do it as a secondary occupation. Four other households have plantation labour as a tertiary means, apart from their own cultivation and plantation. One plantation labourer has industry as his main source of income, while five other labour households do other jobs.

Communities and occupation

61. Among Pulayans, one household is engaged in plantation and cultivation, and the rest engaged in plantation labour. Among the Mannadis, nearly 93 per cent of the households are engaged in agriculture. In fact, these Mannadis are the landed gentry in the village. The remaining one household is a plantation labourer. Nearly one-third of the Telugu Chettis, who form the middle class in Periyur village are plantation labourers, while four households are plantation owners. There are two households that practise industry *viz.*, tailoring and masonry.

Among other castes, there are no land owners or agriculturists and all of them are engaged in plantation labour, except for the Dobby community where they still practise their traditional occupation *viz.*, washing. The other occupations include two village officials, a Mannadi and an Asari, servants, barber, cook and cow-herd.

Studying the households in the light of various activities of the members in that household, we find that out of 127 households in the six hamlets, 30 households or nearly 25 per cent are found to have only one worker per household. Among these, 16 households are plantation owners and 12 households are plantation labourers. The income derived by the plantation labourers is rather low. Two third of these households belong to the Pulayan community.

Working force

62. The social and economic status plays a significant part in the worker, non-worker, break up. While 71·7 per cent of the population in the working age group are workers, we find it is not the same for the communities. Among all the communities, the Pulayans are the best in this regard; for 88·4 per cent of their grown-ups are workers, whereas only 64·8 per cent of the Telugu Chettis are workers. As for the Mannadis, the land owners in the village, we find only 50·9 per cent of them are workers. Thus we find that nearly half of the working population among Mannadis are non-workers, which must be mainly due to the fact that the women folk in the Mannadi community do not take to plantation labour or any other similar work. The social superiority among Mannadis is such, that it prevents them from moving freely with others, and hence most of the women folk in this communitiy are found to be engaged in household duties.

Classifying the workers according to age group, 15-59 is the most active age group, as more than 80 per cent of them are workers. The remaining are non-workers who are mostly women who do not go out to work. Taken sex-wise almost all the male folk in this group are workers. Here it must be noted that among Mannadi males in this age group all those who do not work are students. Further, more than 50 per cent of those over 60 years of age are found to be workers in Periyur.

Workers by sex

63. The sex pattern of the workers in the different hamlets of Periyur is interesting. The sex ratio of the working population is 500 females per 1,000 males. The same ratio exists between the working and non-working women folk. Among the females in the working age-group 52·5 per cent are workers, and all the rest are engaged in household activities. Among the 25 Mannadi women there is only one worker, 20 are housewives and 4 dependants.

The Telugu Chettis strike a close parallel with the Mannadis, for only one-fourth of the female population are workers, 60 per cent of the non-workers being children below 10 years of age. Even then the percentage of working population is rather low, which is strange because there is no social or economical superiority for Telugu Chettis over their fellowmen who have been living in the village for ages, and form

the middle class in the village with small sized holdings. Female labour is not discouraged as in some castes, but still we find that female labourers among Telugu Chettis are fewer.

Equal labour force is contributed by either sex in the Pulayan community, for 91·1 per cent of the males in the working age group, and 89·6 per cent of the females in the same age group are workers. As plantation labour is the predominant occupation among the Pulayans, both males and females are engaged in it. Unlike in other communities, no social stigma prevents the Pulayan women from working.

Table No. XVII furnishes a detailed account of occupations of the workers with age and sex breakup.

TABLE No. XVII

Workers classified, by sex, age groups and occupations

Telugu Chettiar

Age group	Plantation owner			Plantation labourer			Mason		
	*P.	M.	F.	P.	M.	F.	P.	M.	F.
All ages	4.	41	2	61	28	33	1	1	...
5—9	...	...	...	1	...	1	...	...	..
10—14	1	1	...	13	7	6	...	...	...
15—19	2	2	...	12	4	8	...	...	...
20—24	4	4	...	5	4	1	...	...	..
25—29	8	8	...	8	2	6	...	...	...
30—34	9	8	1	8	4	4	...	...	...
35—44	8	8	...	11	5	6	...	...	...
45—59	10	9	1	3	2	1	1	1	...
60 & over	1	1	...	...	...	...	...	...	...

Pulayan

Age group	Plantation owner		
	P.	M.	F.
All ages	1	1	...
5—9	..	...	...
10—14	...	...	...
15—19	...	...	...
20—24	...	...	...
25—29	...	...	...
30—34	...	...	...
35—44	...	...	...
45—59	1	1	...
60 & over	...	...	...

Pulayan (contd.)

Age group	Cow-herd			Plantation labourer		
	P.	M.	F.	P.	M.	F.
All ages	2	2	...	111	63	48
5—9	...	...	...	...	...	...
10—14	1	1	...	12	6	6
15—19	...	...	...	10	6	4
20—24	...	...	...	14	6	8
25—29	...	...	...	18	11	7
30—34	...	...	...	12	5	7
35—44	...	...	...	17	9	8
45—59	...	...	...	21	15	6
60 & over	1	1	...	7	5	2

Mannadi

Age group	Plantation owner			Plantation labourer		
	P.	M.	F.	P.	M.	F.
All ages	20	20	...	3	2	1
5—9	...	...	...	...	...	...
10—14	1	1	...	...	...	...
15—19	1	1	...	1	1	...
20—24	...	...	...	1	1	...
25—29	4	4	...	...	...	...
30—34	4	4	...	...	...	...
35—44	2	2	...	...	...	...
45—59	6	6	...	1	...	1
60 & over	2	2	...	...	...	...

*P=Persons : M=Males : F=Females :

Table No. XVII (contd.)

Age group	Mannadi (contd.): Clerk			Mannadi (contd.): Village Official			Mannadi (contd.): Domestic servant			Parayan: Plantation labourer		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
All ages	1	1	...	1	1	...	3	3	...	3	2	1
5— 9	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	1	1	...
15—19	...	...	...	...	...	...	...	...	...	...	...	...
20—24	...	...	...	...	...	...	...	...	...	...	...	...
25—29	...	...	...	...	...	...	1	1	...	...	...	...
30—34	...	...	...	...	...	...	2	2	...	...	...	...
35—44	...	...	...	...	...	...	...	...	...	1	...	1
45—59	1	1	...	...	...	...	...	...	...	1	1	...
60 & over	...	...	...	1	1	...	...	...	...	...	...	...

Age group	Muslim (Ravuthar): Business			Muslim (Ravuthar): Cook			Dhoby: Washerman			Paramannattu Thevar: Plantation labourer		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
All ages	1	1	...	1	1	...	5	5	...	2	1	1
5— 9	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	1	1	...	1	...	1
15—19	...	...	...	...	...	...	1	1	...	...	...	...
20—24	...	...	...	...	...	...	...	...	...	...	...	...
25—29	...	...	...	...	...	...	...	...	...	...	...	...
30—34	...	...	...	...	...	...	...	...	...	...	...	...
35—44	...	...	...	1	1	...	1	1	...	...	...	...
45—59	...	...	...	...	...	...	2	2	...	1	1	...
60 & over	1	1	...	...	...	...	...	...	...	...	...	...

Table No. XVII (contd.)

Age group	Pandithar — Barber			Mudaliar — Plantation labourer			Vedug a Kusavan — Plantation labourer			Chettiar — Plantation labourer			Gowder — Plantation labourer		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
All ages	2	2	...	4	2	2	2	1	1	1	...	1	2	1	1
5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	1	1	...	...	...	...	...	...	...	...	...	...
20—24	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...
25—29	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
30—34	...	...	...	1	...	1	1	...	1	...	...	...	1	1	...
35—44	...	...	...	1	1	...	1	1	...	...	...	...	...	...	...
45—59	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...

Age group	Gowder — Plantation labourer			Uppili Naicker — Plantation labourer			Asari — Village Official			Plantation labourer			Telugu Chettiar — Tailoring		
	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.	P.	M.	F.
All ages	1	1	...	6	4	2	1	1	...	3	2	1	1	1	...
5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...
20—24	...	...	...	1	1	...	...	...	...	1	1	...	...	...	...
25—29	...	...	...	2	1	1	...	...	...	...	...	...	...	...	...
30—34	...	...	...	2	1	1	...	...	...	...	...	...	...	...	...
35—44	...	...	...	1	1	...	...	...	...	...	...	...	1	1	...
45—59	1	1	...	...	...	...	1	1	...	1	...	1	...	...	...
60 & over	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Occupational pattern

64. As observed previously, the workers of Periyur are closely allied to plantation, plantation labour being the major occupation. Out of a total of 282 workers, 17 have occupations other than plantation or plantation labour. Even among these we find that many have taken to plantation labour as a secondary means of livelihood, and there are still others who follow their traditional occupation only, namely, dhobis and barbers. Among those engaged in plantation, there are 64 plantation owners, and many of these have plantation labour as a secondary occupation; the rest are engaged as plantation labourers. Thus in the Telugu Chetti community we find most of them working in other fields to augment their monthly income, and there are still others who go in for other occupations like masonry and tailoring. The Mannadis have Village Officials among them.

The working population is classified by age, sex and nature of activity in Table No. XVIII.

TABLE No. XVIII

Workers classified by sex, age groups and industry, business and cultivation

Community	Age group	Total workers			Workers engaged in							
					Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Telugu Chettiar	All ages	105	71	34	...	...	...	...	41	2	30	32
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	...	1	...	...	...	...	...	...	..	1
	10—14	14	8	6	...	...	...	...	1	...	7	6
	15—19	14	6	8	...	...	...	...	2	...	4	8
	20—24	9	8	1	...	...	...	...	4	...	4	1
	25—29	16	10	6	...	...	...	...	8	...	2	6
	30—34	17	12	5	...	...	...	...	8	1	4	4
	35—44	20	14	6	...	..	...	...	8	...	6	6
	45—59	13	12	1	...	...	..	...	9	1	3	...
	60 & over	1	1	...	...	...	...	..	1	...	...	...
Pulayan	All ages	114	66	48	...	.	...	...	1	...	65	48
	5— 9	...	...	...		...	...	...	...	...	...	...
	10—14	13	7	6	...	...	...	...	...	...	7	6
	15—19	10	6	4	...	...	...	...	...	...	6	4
	20—24	14	6	8	...	...	...	...	...	...	6	8
	25—29	18	11	7	...	...	...	...	...	...	11	7
	30—34	12	5	7	...	...	...	...	...	...	5	7
	35—44	17	9	8	...	...	...	...	...	...	9	8
	45—59	22	16	6	...	...	...	...	1	...	15	6
	60 & over	8	6	2	...	...	...	...	...	...	6	2

Table No. XVIII (contd.)

Community	Age group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Mannadi	All ages	28	27	1	...	...	...	...	20	...	7	1
	10—14	1	1	...	...	...	...	...	1	...	...	...
	15—19	2	2	...	...	...	...	...	1	...	1	...
	20—24	1	1	...	...	...	...	...	...	...	1	...
	25—29	5	5	...	...	...	...	...	4	...	1	...
	30—34	6	6	...	...	...	...	...	4	...	2	...
	35—44	2	2	...	...	...	...	...	2	...	...	...
	45—59	8	7	1	...	...	...	...	6	...	1	1
	60 & over	3	3	..	...	...	...	...	2	...	1	...
Uppili Naicker	All ages	6	4	2	...	...	...	...	...	...	4	2
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	1	...	...	...	...	...	...	...	1	...
	25—29	2	1	1	...	...	...	...	...	...	1	1
	30—34	2	1	1	...	...	...	...	...	...	1	1
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Dhoby	All ages	5	5	...	...	...	...	...	...	...	5	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...
	5— 9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	1	...
	15—19	1	1	...	...	...	...	...	...	...	1	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—49	2	2	...	...	...	...	...	...	...	2	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XVIII (contd.)

Community	Age group	Total workers			Workers engaged in							
					Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Mudaliar	All ages	4	2	2	...	...	...	...	...	...	2	2
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	...	...	1	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	...	...	...	...	1
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	1	...	1	...	...	...	...	...	...	...	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Asari	All ages	4	3	1	...	...	...	...	...	...	3	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	1	1	...	...	...	...	...	...	...	1	...
	20—24	1	1	...	...	...	...	...	...	...	1	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	...	...	...	...	...	1	1
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Chettiar	All ages	1	...	1	...	...	...	...	...	...	...	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	...	1	...	...	...	...	...	...	...	1

Table No. XVIII (contd.)

Community	Age group	Total workers			Workers engaged in							
					Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Veduga Kusavan	All ages	2	1	1	...	...	...	...	...	...	1	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	...	...	...	...	1
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Parmannattu Thevar	All ages	2	1	1	...	...	...	...	...	...	1	1
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	...	1	...	...	...	...	...	...	...	1
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	.	..	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Gowder	All ages	2	1	1	...	...	...	...	...	...	1	1
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	1	...	1	...	...	...	...	...	...	...	1
	30—34	1	1	...	...	...	...	...	...	...	1	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	..	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...

Table No. XVIII (contd.)

Community	Age group	Total workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Gownder	All ages	1	1	...	...	...	...	...	...	...	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	1	1	...	...	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Pandithar	All ages	2	2	...	...	...	...	...	...	...		...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	2	2	...	...	...	...	...	...	...	2	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...	...	...	...	...	...	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...	...	...
Parayan	All ages	3	2	1	...	...	...	...	...	...	2	1
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	...	...	...	1	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	...	...	...	...	1
	45—59	1	1	...	...	...	...	...	...	...	1	...
	60 & over	...	...	...	...	...	...	...				...

TABLE No. XVIII (contd.)

Community	Age group	Total Workers			Workers engaged in: Household industry		Household business		Household cultivation		Others	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Muslim (Ravuthar)	All ages	2	2	...	...	...	1	...	...	...	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	...	...	...	...	...	...	1	...
	45—59	...	...	...	...	...	...	...	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...

Occupational mobility

65. An important aspect in the occupational pattern in the village is the occupational mobility of the villagers with reference to their environment and other forces which initiate such changes. The occupational mobility of villagers is shown in Table No. XIX.

The villagers are not much interested in changing their occupations as 94 per cent of the households still maintain their father's occupation, and only 8 households have effected a change. While three plantation labourers have changed their occupation, that is, one to tailoring, another to plantation, and the third to a cowherd, there are also sons of industrial workers who have taken to plantation labour. In the Telugu Chetti community there is one person who has left the business of his father and taken to plantation labour as he had lost all his money. The son of a Road Inspector has taken to maistry work, supervising house constructions in the village. A son of a potter had to leave the traditional occupation due to the demise of his father. There is a similar case in the Asari community, where one person had to give up his father's occupation, namely, carpentry due to demise

TABLE No. XIX

Occupational mobility and cause of change

Community	No. of persons who changed father's occupations: Voluntarily	Forced by circumstances	Other reasons	Details of mobility: Households	Father's occupation	Head's occupation	Cause of change	No. of persons who have changed own earlier occupation: Voluntarily	Forced by circumstances	Other reasons
Telugu Chettiar	4	...	...	1	Business	Plantation labourer	Lost all money	...	...	...
				1	Plantation labourer	Tailoring	Not profitable	...	...	...
				1	Plantation labourer	Plantation	To earn more	...	...	..
				1	Road Inspector	Maistry	Resigned	...	...	...
Muslim	1	...	...	1	Weaving	Cook	Not profitable	...	...	...
Pulayan	...	1	...	1	Plantation labourer	Cowherd	Not profitable	...	...	...
Veduga Kusavan	...	1	...	1	Pottery	Plantation labourer	No opportunity to learn the craft	...	...	...
Asari	...	1	...	1	Carpentry	Plantation labourer	"	...	...	...
Total	5	3	...	...	...	...	...	...	...	...

of his father, and he was thus unable to learn the craft. The nature of change of occupation from previous generation to present generation is indicated in Table No. XX.

Now with regard to the wish of the parents, we find that 78 per cent of the heads of households want their sons to follow their own footsteps; 12 heads of households dream of educating their children and are anxious that they should secure Government jobs. Further, there are still 19 persons who are undecided on the issue. Most of those people who like their sons to get Government jobs are plantation owners, who alone can afford to educate their sons to an appreciable extent. Yet there are also four plantation coolies with similar ambitions.

Thus we find that a majority of the villagers in Periyur still maintain their traditional occupation with little or no hope for a brighter future. But then there are a few scattered here and there, a selected group of enterprising men, who are engaged in various activities, and yet they have one good ambition, that is, to skip out of this monotony and launch a new way of life, with a better occupation, and probably in another part of the country.

TABLE No. XX

Occupational change from father's generation to present generation

Occupation	No. of persons in the occupation (Heads of household)	No. of persons whose father's occupation was							Number of persons who want their sons to be			
		Plantation labourer	Weaving	Road Ins-pector	Pottery	Carpenter	Business	Same occupation	Same occu-pation	Plantation labourer	Government job.	Not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Cowherd	1	1	...	.	...	...	...	...	...	1	...	...
Cook	1	...	1	...	...	...	...	...	...	...	1	...
Mason	1	...	...	1	...	...	...	...	1	...	...	...
Plantation Labourer	73	...	...	...	1	1	1	70	58	...	4	11
Tailor	1	1	...	...	...	...	...	...	1	...	...	...
Plantation	43	1	...	...	...	...	...	42	31	...	6	6
Barber	1	...	...	...	...	...		1	1	...	...	...
Dhoby	3	...	...	...	...	...	...	3	3	...	...	...
Village Official	2	...	...	...	...	...	...	2	...	...	1	1
Business	1	...	...	...	...	...	...	1	...	...	...	1
Total	127	3	1	1	1	1	1	119	95	1	12	19

Agricultural pattern

66. Situated as it is on the lower Palnis, the agricultural pattern in Periyur shows a difference in that plantation crops are cultivated in a majority of its 2,000 acres. Just as the Nilgiris is famous for plantation crops like tea and coffee, Kodaikanal is famous for coffee and cardamom. Apart from these plantation crops, Periyur also produces plantains and oranges. Rice is sparingly cultivated and save (samai) is the principal food crop.

The nature of the soil (a mixture of black and red soil) is such that it favours only the cultivation of plantation crops, whereas the food crops like rice and samai are grown only in bit lands. The size of holdings owned by the households is indicated in Table No. XXI. Another important factor which discourages the rice cultivator is that climate in this village is not suitable for rice cultivation, for a single crop takes 9 to 10 months.

TABLE No. XXI

Possession of land

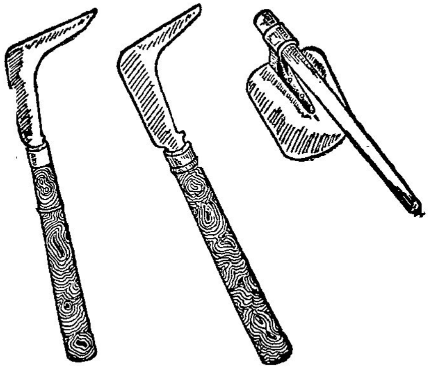
Community	No land	Number of households owning land and extent of land								
		5 cents and below	6 to 10 cents	11 to 20 cents	21 to 50 cents	51 cents to 1 acre	1·1 to 2·4 acres	2·5 to 4·9 acres	5 to 9·9 acres	10 and above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Telugu Chetti	17	...	...	...	...	2	4	15	7	3
Pulayan	46	...	...	...	...	...	...	1	...	...
Mannadi	1	...	...	...	...	...	2	2	1	7
Uppili Naicker	3	...	...	...	...	...	...	...	...	...
Dhoby	3	...	...	...	...	...	...	...	...	...
Mudaliar	2	...	...	...	...	...	...	...	...	...
Asari	2	...	...	...	...	...	...	...	...	...
Chettiar	1	...		...	...	...	...	...	...	...
Veduga Kusavan	1	...	...	...	...	...	...	...	...	...
Paramannattu Thevar	1	...	...	...	...	...	...	...	...	...
Gowder	1	...	...	...	...	...	...	...	...	...
Gownder	1	...	...	...	...	...	...	...	...	...
Pandithar	1	...	...	...	...	...	...	...	...	...
Parayan	1	...	...	...	...	...	...	...	...	...
Muslim (Ravuthar)	2	...	...	...	...	...	...	...	...	...
Total	83	...	...	...	...	2	6	18	8	10

A group of Pulayan plantation labourers.

The hand pulped coffee is dried on the rock.

Implements

67. As regards agricultural implement only a few people in the village seem to use the traditional wooden plough. The hoe and spade are used by a majority of villagers to till the soil. Apart from these, they also use the sickle, the axe and the hatchet. Only the wealthy Mannadiars and a few Telugu Chettis have draught bullocks and ploughs. Moreover, as plantation crops are cultivated in most of the lands there is no need for yearly ploughing.



Agricultural Implements

Raising of coffee

68. Coffee is the most important plantation crop grown in Kodaikanal. They grow luxuriantly at an altitude in the range of 2,500 ft. to 5,000 ft. and in a rainfall range of 60″ to 90″. In Kodaikanal the rainfall is 64·5″ and Periyur is at an altitude of 4,000 feet. The mean temperature ranges from 55° F. to 80° F, and the annual mean should preferably be 70° F. Coffee plantations are found well established on the sides of valley and the slopes of ghats. Further we have to take into consideration the aspect of the slope; the eastern and northern aspects are the best; the southern is not bad, but the western aspect is totally not suitable for the cultivation of plantation crops.

The soil on which coffee is abundantly grown in the Palni tracts seems to vary from ash-colour, and is derived from the disintegration of gnassic rocks and of granite and generally found in varying states of decay to rich red ferruginous soil types. The soil ingredients have a high percentage of iron and aluminium oxide, a fair content of nitrogen and low contents of lime.

Stages of cultivation

69. There are seven stages for the cultivation of coffee.

Clearing the jungle: This is the first stage for planting coffee. In former times the entire area used to be cleared of trees, but nowadays a considerable number of trees are allowed for shade and the rest are felled. In case of bamboo forests or shrubberies there is no other way but to clear them enmasse. Silver oak and Erythrina are considered to be good shade trees,, whereas in Periyur it is 'Ven' teak and 'Karumkungiliyan'. The presence of shade trees is very important as they prevent the coffee plants from getting scorched by the tropical sun. Further, the presence of trees serves to lessen the severity of the torrential rain to a great extent and also helps the soil to retain moisture for a longer time. The green leaves falling steadily from the trees restore the soil fertility and the incidence of pests called stem-borer are lessened in shady areas. But these falling leaves, on the other hand may cover the bushes or the dripping water may hinder the plant and falling branches may prove to be dangerous.

Nursery: The next stage is the nursery which forms part of the estate where plenty of water is available. At first the ground is well dug and allowed to remain for sometime. Then it is laid out into ridges (30″ x 15″ x 12″) and manured well. Many use mineral manure but a few of the rich use either Raleigh coffee mixture or Chilian Nitrate coffee mixture. The nursery is well-protected by bamboo sticks and wooden frames, and sometimes bamboo baskets may be used to nurse these seedlings. The nursery seedlings are grown from healthy seeds, uniform in both size and shape and pulped by hand and they come out of seed beds ready for planting in about six months. These young coffee seedlings are brought and planted at a distance of 9″ from each other and watered gently. This is done in May and in the following year (July) they will be ready for transplantation in the estate.

Planting: Spacing of plants is a main problem in planting. It is advisable to plant coffee in an area of 10′ x 10′ per plant due to its bushy outgrowth, and in fact there are some who advocate a wider planting; generally planting is done from July to September,

August being the most ideal month. It is advisable to plant when there are no heavy rains.

Manuring : Either chemical or natural manure are being used now and then, for the jungle soil constantly demands it for plantation crops. Generally manuring is done by scattering the quantity in rows at the base of the plants or in open spaces it is advisable to fork the manure in.

Digging and weeding : It is a rather important and expensive annual operation in a coffee estate, and is done in the months of September to November and February to March.

Pruning : The people of Periyur do not allow the coffee plant to grow into a tall plant, 4 to 5 feet being the tallest. Pruning which is an elaborate process of cutting the secondaries and primaries alternately is adopted by them. Only in a few cases the plant is allowed to grow beyond 4 to 5 feet.

Harvesting : The coffee flower buds start blossoming about March and in April they swell and elongate. By November the fruits are ready for picking, and this process continues till late December or early January. The coffee plant begins to bear fruit after the third year, but the yield is plentiful only after the fifth year. The plant thus continues to bear fruits for about fifty years, but during these years there is a rise and fall in the curve of annual production. It is said that every third year is a bumper year.

Produce

70. After harvesting the fruits are then allowed to dry in the sun for a period of a week for parchment coffee and about 10 to 15 days for cherry coffee. But in Periyur, only the latter, namely, native coffee is produced. The fruits are greenish and weigh only 18 lbs. per bushel and besides the complex techniques adopted for the preparation of parchment coffee is quite unknown in Periyur.

Now in conclusion the list of operations earned out in a coffee plant throughout the year is given as follows :—

January and February — Watering nurseries, pulping and drying.

March to May — Pruning, digging, manuring and shade regulation.

June to August — Planting shades and coffee plant

September to November — Weeding, digging and preparing the ground.

December—Ply picking, picking of fruits.

Cardamom

71. Cardamom another plantaion crop which is as important as Coffee on the Kodaikanal Hill is found in great abundance in Periyur. The climatic condition favourable for the growth of this crop is a fairly good rainfall ranging from 60″ to 150″, at an altitude of 2,500′ to 5,000′ with a warm humid atmosphere with temperatures ranging from 60° F. to 95° F. Generally cardamom is grown either along with coffee or tea in estates, and this method is adopted by the people of Periyur, unlike the other estate owners in Kodaikanal who plant cardamoms separately.

Soil

72. Cardamoms are grown either in red laterite loams, without gravel or stones, having a lot of depth or in jungle soils having a good deal of admixture of leaf and leaf-mould. A low tremor produced by the felling of trees helps new seedlings to sprout out of self sown seeds. Thus cool and humid climate with proper drainage of water are essential for cardamom plantation.

Stages of cultivation

73. *Clearing the jungle* : Cardamom like coffee, needs shade for a luxuriant growth, but in this case the shades should be heavier and have a loftier canopy. Unlike coffee, cardamom plants can mingle with the heavy roots of trees and still grow in abundance.

Propagation : In case of cardamom there are two ways of propagating the crop (i) transplantation of seedlings (2) dividing the group of rhizomes and planting each individually. No doubt the latter method is more in vogue in Periyur, yet there is a disadvantage of not getting a uniform variety as cardamom is a non-fertilised plant in nature. Besides there is a risk of the 'mosai' disease in this method.

Nursery : Like coffee nurseries, the nurseries for cardamoms too are divided into ridges, which are generally found in land close to streams. Thus these ridges are all submerged and jungle soil is placed on them. The seeds are removed from the fruits, rubbed with ash and dried. These seeds are sprinkled on seed-beds which are then covered with straw. The shading of nurseries are very essential. The seeds begin to sprout in about 45 days, and when the

seedlings are about 4 to 5 months old they are transplanted into a second nursery at a regular distance of 10″ apart. A dose of quick action manure is advisable at this stage. In a year the plant reaches a height of about 18″.

Transplanting: Generally the transplanting of seedlings to their permanent places are undertaken during the months April to June, but sometimes they are also done in September—October. They are transplanted at distances of 18″ square, weeding, digging and manuring, a part of the yearly operations commences in September.

Harvest: The cardamom plants start yielding a rich crop only after the third year. In January much branched inflorescences appear to spring from the base, and by April — May the flowers begin to open out. Ply picking begins after August as the fruit takes about four months to ripen, and this process continues till January.

Cardamoms are collected only when they are fully ripe, and hence the picking has to be done very carefully. The pickings are done once a week or once in ten days. At first the fruits are picked with the peduncle and striped or picked carelessly. After the picking the fruits are allowed to dry either in the sun or on platforms with air getting out from holes in the surrounding walls and by constant stirring the green hue of the cardamom is retained. In a few cases bleaching is done with bleaching powder.

Yield: The yield of dry cardamoms per acre from estates is generally reported to be about 250 lbs.

Pests and diseases:

74. Cardamom plants are subject to plant diseases and even to pests.

(1) The caterpillar eats the leaves and thus totally defoliates the clumps. This when touched causes painful sores to the labourers and thereby causes serious inconveniences to the picking process. Spraying with fish oil and resin soap is advocated.

(2) Another type of serious pests are the thrips which are found to attack the fruits as they begin to form. One of the remedies advocated is dusting the base of the plant with gammaxens.

(3) Stem and fruits are attacked by boring insects. The only remedy for this is to cut and burn the affected parts.

(4) The Mosaic disease is a serious disease found to attack the cardamom plant, but the nature of which is yet to be diagnosed. This disease attacks the plants in all stages, the remedy of which is still under consideration.

Plantain

75. Different varieties of plantain trees are found in abundance on the Kodaikanal Hills and village Periyur is not an exception; for plantain forms one of the most prosperous crops in the village. Among the various varieties of plantains 'Red plantain' and 'Nei vazhai' are the most popular.

Plantains flourish both in wet and damp conditions and could adapt themselves to varying altitudes, ranging from sea level to 5,000 feet and also could stand heavy rainfall upto 100″. Plantain trees need plenty of moisture and hence are found to thrive well in black clayey tank silt soils, or the sandy soils, of coastal towns. Further, they need protection against the high and strong winds which is a feature in Kodaikanal.

Stages of cultivation

76. There are several stages relating to the cultivation of plantains.

Planting: Vegetative propagation is adopted in the case of plantains, the material used being the suckers. That is the young ones of 3 or 4 months old with sword leaves and a good portion of rhizome is allowed to get dry and then planted.

Cultivation: At first the field intended for plantation is well ploughed and then allowed to weather. Pits of one square foot and 18″ depth are then dug about 6′ apart. Manure and fresh soil are then put into the pits and the suckers are planted. A good quantity of water is needed for the plant to grow and thrive, but it should not be allowed to stagnate. The other operations such as digging, weeding and manuring are supplemented by trimming of plants and cutting away the dried leaves.

Produce: The plantain tree takes about 8 to 18 months to bear fruits, and the length of time taken from the inflorescence to cutting down the fruit is often more than 3 months. Proper shade should be provided for as the fruit ripens there is a tendency for it to rack for want of proper shade. As the bunches become lighter in colour it should be cut. Each plant gives only a single bunch of fruits, and also provides a sucker before it dies out.

Ripening: The fruit is allowed to ripen only after the bunch is cut. This is done by hanging the bunches in a well-ventilated room. In some cases to stimulate the process the fruit is smoked.

There are two varieties of plantains in Periyur which are rather popular. The first variety is the red plantain, and as its name implies is rosy red in colour. This plant is quite tall, has big leaves and takes about two years to yield. The length of the fruit varies from 6" to 9", but they are uniform in size. The flesh is quite soft and sweet.

The other variety is equally popular and is called *Rasapale* or *Nei Vazhai.* This is golden yellow in colour and sweet as honey. The skin is rather thin and papery to touch. The fruits are usually only 3" to 4" in length and the flesh is firm but juicy. There are, however, fruits as long as 8".

Insect pests and diseases do not seem to occur among plantains. The only exception being the stem weevil that bores the underground rhizome, but so far no remedy has been found.

Samai

77. The cultivation of paddy is impracticable in hilly regions like Periyur, and samai or ragi is raised by the inhabitants of the village.

Samai is a dryland grain and a quick growing crop of three months duration under conditions of low rainfall. The yield of straw and grain is moderately good. The crop is generally sown during the rainy season, that is, in the months of July to October. At first the fields are well prepared by frequent ploughing during the months of May, June and July and then the grain is sown in small furrows covered with bladed harrow. In about three or four months the crop matures, the sheaves are stacked for a week and threshed by oxen. The yield often amounts to 300 – 500 lbs per acre. The straw is soft and silken to touch and are used to pack saddles for ponies.

Vegetables

78. A few land owners grow vegetables as a subsidiary cultivation on bit lands which is prepared by digging and using natural manure more freely.

Cabbages and chou-chou are the most common vegetables found in all the tiny gardens in the village. Besides a gram 'Mochai' (a kind of beans) is also grown.

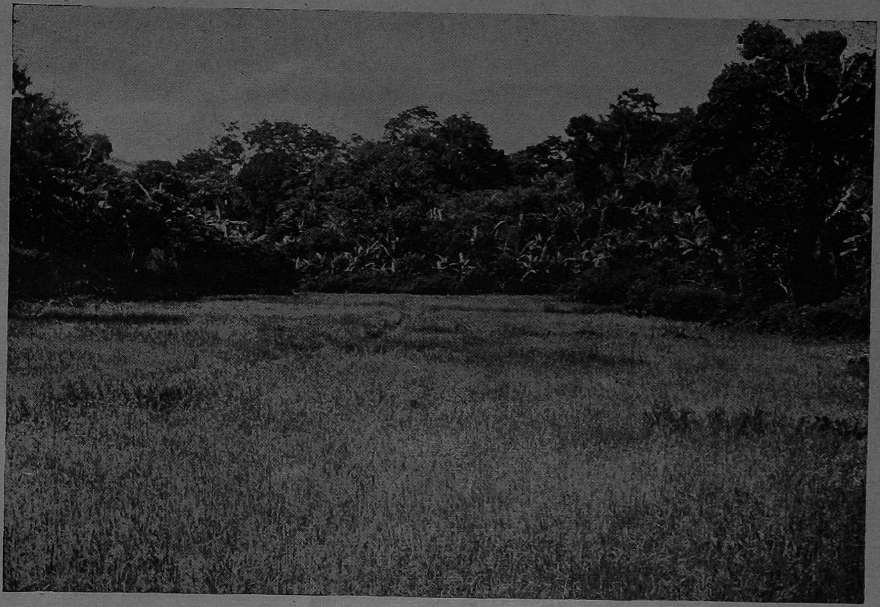
The villagers of Periyur apart from getting vegetables from their tiny gardens in the village, have to depend on other villages for their vegetable demands. Thus we find that the people go to Virupakshi shandy to solve this problem.

According to Madurai Gazetteer, the forest surrounding Periyur village belongs to the low lying shola type (evergreen type) normally found at an elevation of 3,000 to 5,000 feet. This forest is surrounded by a mixed deciduous type of forests, of which the chief species are *Bischofia, Javanica* (malai puvarasu), *Cedrela toona, chickrassia tabularis* (agil), *Eleccarpus tuberculatis, Canarium strictium* (karum kungiliyan), with a sprinkling of *Michalia champaca* (chanpak). The village is surrounded by forests, and most of its area comes under forest area which is considered to be suitable for the cultivation of cardamoms. Illicit cultivation of forest lands is a common feature in the village, but some of the Pulayans have been given forest lands to cultivate. Felling of trees is strictly prohibited; but, however, illicit felling of trees is going on unchecked. Fallen trees found after the fury of a storm are used for fuel consumption, but in the village there is no large-scale fuel export. The plantation owners take care that the shade trees for the cardamom and coffee plantations are not felled, and hence the forests remain green and full. Occasionally we find some parts of the forest being cleared for cultivation. Besides, the people depend on forest trees for building houses and also for making tools. The photographs published will give an idea as to the density of the forests surrounding Periyur.

Livestock

79. Livestock is one of the important aspects in an agricultural village, but in Periyur the numbers of draught bullocks and buffaloes are not very encouraging. Besides in a country like India where agriculture is the mainstay of the population, the cultivators depend to a large extent on the nature of cattle. The possession of cattle by the households of different communities will be seen from Table No. XXII.

Among the 43 households practising agriculture, only 19 households or 44 per cent of them own 72 draught bullocks in the village. This presents a very sorry picture, for even among these, there are 7 Mannadi households who own 41 bullocks. An interesting fact is that there are five Pulayan households who do not own lands but yet they own ten bullocks,



On the patches of even ground found here and there, a few cultivators grow Samai, Ragi, etc.,

Drying of the skin of wild Squirrel.

TABLE No. XXII

Livestock statistics

Community	Milch cattle		Draught Bullock		Cows		Calves		Fowl		Buffaloes	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
Telugu Chettiar	1	2	7	21	9	43.	...	...	15	32	...	...
Pulayan	...	...	5	10	4	13	...	...	11	44	...	...
Mannadi	5	13	7	41	7	32	3	15	9	106	1	9
Mudaliar	...	...	...	...	...	...	...	...	2	4	...	...
Total	6	15	19	72	20	88	3	15	37	186	1	9

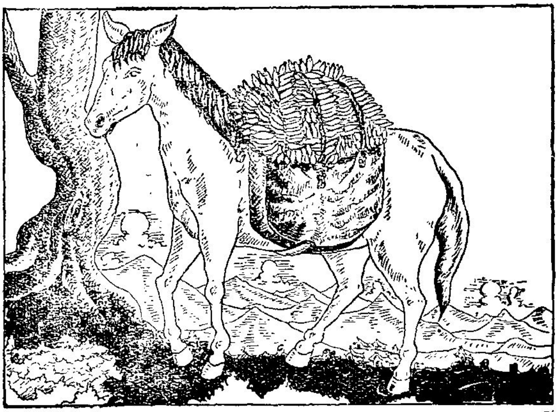
which is not necessary at all. But then on detailed questioning we find that these Pulayans cultivate forest lands illegally.

Further, there are 103 cows in the village but only fifteen of them are being milked while the rest are dry. The people in Periyur use the latter for ploughing as they are cheaper than bullocks. Among these there are nine Telugu Chetti households who have forty-three dry cows while seven Mannadis own thirty-two of them. As for milch cattle there are five Mannadi households who own thirteen out of fifteen cattle heads and the rest belong to the Telugu Chetti community. Even in the possession of buffaloes the Mannadis seem to be in the top, as one household owns the entire lot of nine buffaloes.

As for sheep and goats, it is surprising there is evidence of no sheep and goats in the vicinity. But poultry farming forms the secondary occupation for those people who are engaged in agriculture. Thus 29·1 per cent or thirty-seven households in the bloc own 186 fowls, and this figure is considerably low when compared to the fact that there are nine Mannadi households who possess 106 of these. The Telugu Chettis on the other hand do not care for poultry farming and hence there are only fifteen households who have thirty two fowls, whereas among Pulayans there are eleven households who own forty-four fowls.

Fishing is neglected by the Periyur villagers, but then this fact is understandable in that there are no fishing ponds, and the nearest river, the Umai river does not encourage these villagers to trek the distance.

An interesting feature in the village is the presence of pack ponies. There are a number of such ponies in the village and these form the main transport system of Periyur. Most of the plantation owners seem to have these in their back-yard, as they are considered to be very essential.



Pony is the common mode of transport in the village

Thus Periyur village lacks cattle wealth to a considerable degree, for the slender strength of the milch cattle being insufficient to meet even the demands of the villagers. Secondly, as the wild animals prowling in the nearby forests are said to be expert cattle lifters this seems to be another cause for the lack of enthusiasm towards the possession of cattle. Lastly, as 80 per cent of the lands are covered by plantation crops, there is no need for constant ploughing with bullocks, and that is one of the main reason why the villagers are not particular in owning bullocks. The green hill topes and forest lands in village Periyur, affords enough grazing ground for cattle and ponies, and in addition the villagers spend on oil cakes, gram etc. The expenditure on these items on the other hand do not assume significant proportion. There are no Key Village Centres nearby and neither is there any veterinary clinic near the village. Thus the diseased cattle find no immediate relief and most of them die quickly. This fact further discourages the villagers from going in for high breed cattle. The Harijan Welfare Department and the Block authorities have helped a few households to buy draught bullocks. A Pulayan has been loaned Rs. 500 towards buying cattle.

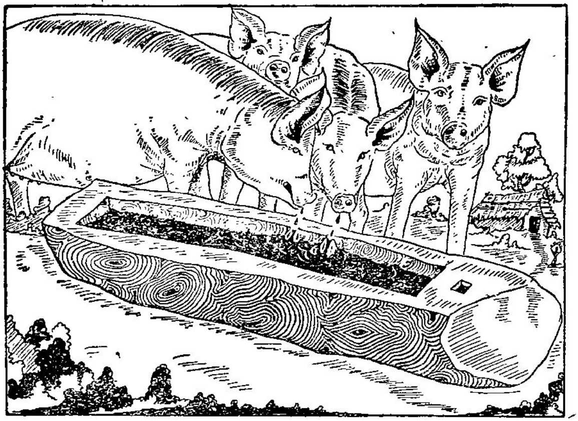
Economic standards

80. The economic standard of the villagers depends largely on their income and expenditure. A glance of the per capita income of the village gives a clear picture of the economic conditions of the village.

Community per capita	Telugu Chetti	Mannadi	Pulayans	Village
income	154·8	545·4	136·8	188·4

The per capita income of the village seems to be encouraging. For Rs. 188·4 is a sizable figure when compared to the national figure of 1950–51 which was only Rs. 265. This fairly good per capita income is made possible by the great number of workers in the village, who get employment throughout the year. Normally in an agrarian society employment is seasonal and hence only ensured for about seven or eight months and the agricultural labourers are paid in these months only. Due to this fact, there is a considerable fall in the average income per mensem. But in a plantation village like Periyur, the unemployment problem never arises for there is a bustle of activity all round the year. Moreover, both women and children are sufficiently employed, and this helps to increase the family income to a great extent. Besides, the families in Periyur are medium sized, and this is one of the major causes for the high per capita income.

According to communities, the Mannadis are socially and economically superior to other communities, and as such are at the top with a per capita income of Rs. 545·40. This figure is double the per



Pigs are commonly reared by the Adivasis and other Scheduled Castes.
Note the feeding tub carved out of wood.

capita income return for the whole of India in the last Census. Such an unduly great amount is made possible only because the Mannadis, though few in number (11·11 per cent) hold nearly 60 per cent of the lands in the bloc and are engaged in coffee and cardamom plantations.

The Pulayans on the other hand also seem to be progressing with a per capita income of Rs. 136·80 which is far better than Rs. 104 returned by the agricultural labourers of Punjab. Most of the Pulayans are workers, who are mainly employed as plantation labourers all round the year.

Income levels

81. The varying levels of incomes of households among different communities will be clear from Table No. XXIII.

TABLE No. XXIII

Monthly income of households by source and occupation

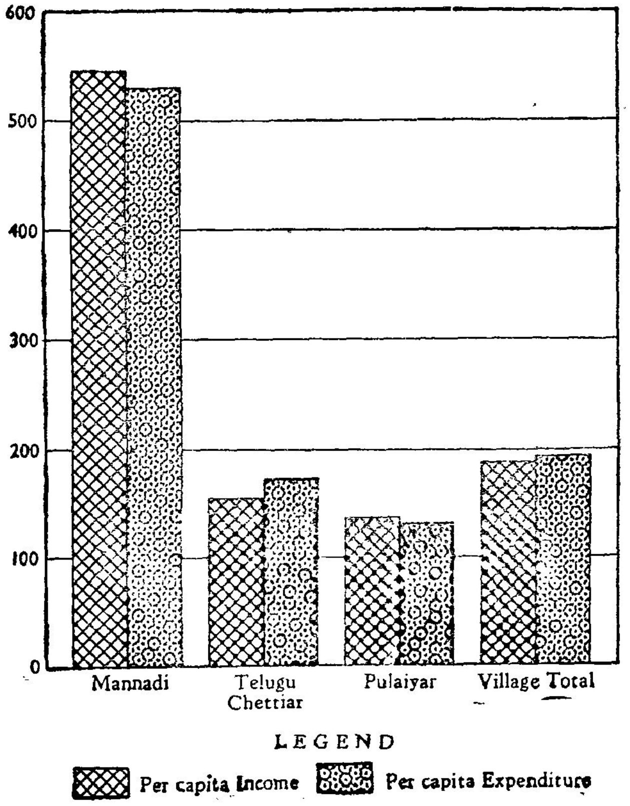
Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
Telugu Chettiar	Plantation owner	5	10	4	5	7
	Plantation cooly	1	8	4	1	1
	Tailor	...	1	...	..	...
	Mason	...	...	1	..	...
Pulayan	Plantation owner	...	...	1	..	...
	Plantation cooly	5	30	6	3	1
	Cowherd	...	1	...	...	...
Mannadi	Village Official	...	...	...	...	1
	Plantation owner	1	4	...	...	6
	Plantation—cooly	...	...	1	...	...
Uppili Naicker	Plantation labourer	...	2	1	...	...
Dhoby	Washerman	3	...	...	...	...
Mudaliar	Plantation labourer	...	2	...	...	...
Asari	Village Official	1	...	...	...	...
	Plantation only	...	...	1	...	...
Chettiar	Plantation labourer	1	...	...	...	...
Veduga Kusavan	Plantation labourer	...	1	...	...	...
Paramannattu Thevar	Plantation labourer	...	1	...	...	...

Table No. XXIII (contd.)

Community	Occupation of household	Monthly income per household in the range of				
		Rs. 25 or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
Gowder	Plantation labourer	...	1	...	...	...
Gownder	Plantation labourer	1			...	...
Pandithar	Barber	...	...	1	...	...
Parayan	Plantation labourer	..	1	...	...	...
Muslim (Ravuthar)	Retail trade	1	...	...	...	...
	Cook	...	1	...	...	...
Village Total	Plantation cooly	8	46	13	4	2
	Plantation	6	14	5	5	13
	Cowherd	...	1	...	...	...
	Cook	...	1	...	...	...
	Dhoby	3	..	...	..	...
	Mason	...	...	1	...	...
	Village Munsiff	...	..	...	..	1
	Vettiyan	1	...	...	...	...
	Tailor	...	1	...	...	...
	Barber	...	...	1	...	...
	Business	1	...	...	...	...
	Total	19	63	20	9	16

Of all the communities, the Telugu Chettiar is the only community that lags behind in the race for prosperity. In spite of the fact that thirty-one households out of 48 are cultivators, and only 12·5 per cent of them have income less than Rs. 25 per mensem, yet we find that the per capita income for the community

INCOME & EXPENDITURE



is below normal. This must be due to the fact that generally the Telugu Chetti families are over-sized and have petty holdings. Further, it must be remembered that the Telugu Chettis are recent settlers in the village, and as a rule the females do not work in the fields. Besides more than 40 per cent of the Telugu Chettis are children under nine.

Income levels of communities

82. The income-groups of the villagers according to various communities are given as follows :

Income group	No. of households belonging to			
	Mannadi	Pulayan	Telugu Chettis	Others
Rs. 25 or less	1	5	6	7
Rs. 26 – 50	4	31	19	9
Rs. 51 – 75	1	7	9	3
Rs. 76 – 100	...	3	6	...
Rs. 101 & over	7	1	8	...
Total	13	47	48	19

From the above table it is seen that 12·6 per cent of the households fall in the high income group Rs. 101 and over. This high rate is mainly due to the fact that plantation crops are cultivated by the people throughout the year. For we find that thirteen out of sixteen households in this group are plantation owners, and there is yet another person who is engaged as a Village Official who is also a major plantation owner. These plantation owners belong mainly to the Mannadi and Telugu Chetti communities. Thus plantation ownership plays an important role in the economic set up of this village.

In the middle income group Rs. 51–100 we find 22·9 per cent of the households, and out of these ten households are plantation owners, while seventeen are plantation labourers. The Telugu Chettis are the majority community in this income group, followed by the Pulayans. Only one Pulayan cultivator is found in this group. If the two income groups Rs. 51–75 and Rs. 76–100 are taken separately, 69 per cent of the households fall in income group Rs. 51–75 where there are five plantation owners and the rest plantation coolies, and other workers.

There are 50 per cent of the households in the low income group of Rs. 26–50. Of these 75 per cent are plantation coolies, the majority being Pulayans, and the rest belong to the Telugu Chettis and other communities. In this group the Mannadis are only plantation owners, for none of them are plantation labourers. There is also a tailor from the Telugu Chetti community in this group.

In the next low income group of 'less than Rs. 25', there are 15 per cent of the households. Among these we also find plantation owners which is rather surprising. But this must be mainly due to the lack of transport facilities and petty holdings. These households belong mostly to the Telugu Chettis, Pulayans and other communities, for there is only one Mannadi who appears in this group and this is a rare exception. Besides, all the dhobies, and persons engaged in business are also found in this group.

In the high income group most of the households are either Mannadis or Telugu Chettis, and there is only one Pulayan household. This one stray case among Pulayans was possible only because that particular Pulayan family has many workers. Further a majority of Telugu Chettis and Pulayans are also found in income group of Rs. 26–50. While all the Pulayans are plantation coolies, we find some of the Telugu Chettis are plantation owners, but these are all petty land holders.

Expenditure pattern

83. Now dealing with the expenditure incurred by the various communities in the village, the per capita expenditure is given below.

Per capita expenditure	Communities			
	Mannadi	Pulayan	Telugu Chetty	Village
	530·40	131	172·8	193·2

INCOME LEVELS

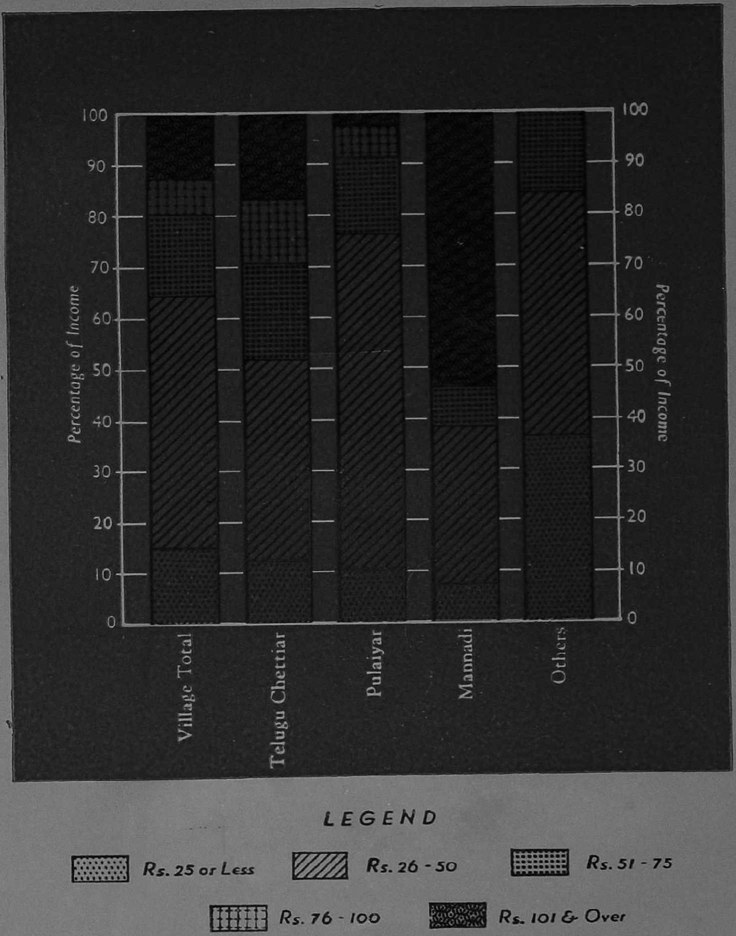


TABLE No. XXIV

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households: No. of households	All households: Expenditure per household	Percentage of expenditure on food & miscellaneous items	Rs. 25 or less: No. of households	Rs. 25 or less: Average expenditure	Rs. 26–50: No. of households	Rs. 26–50: Average expenditure	Rs. 51–75: No. of households	Rs. 51–75: Average expenditure	Rs. 76–100: No. of households	Rs. 76–100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
						Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
Village Official	Rice	2	39·00	25·83	1	8·00	...	...	...	...	...	...	1	70·00
	Other grains	2	15·00	9·93	1	5·00	...	...	...	...	...	...	1	25·00
	Vegetables	1	5·00	1·66	...	...	...	...	...	...	...	...	1	5·00
	Meat, fish etc.,	2	11·00	7·28	1	2·00	...	...	...	...	...	...	1	20·00
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	2	5·50	3·64	1	1·00	...	...	...	...	...	...	1	10·00
	Condiments	2	6·50	4·30	1	1·00	...	...	...	...	...	...	1	12·00
	Sugar or jaggery	1	15·00	4·98	...	...	...	...	...	...	...	...	1	15·00
	Coffee & tea	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tobacco	2	6·50	4·30	1	1·00	...	...	...	...	...	...	1	10·00
	Refreshment	1	1·00	0·34	1	1·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Dhoby or soap	2	5·25	3·48	1	0·50	...	...	...	...	...	...	1	10·00
	Barber	2	1·25	0·83	1	0·50	...	...	...	...	...	...	1	2·00
	Travelling	1	10·00	3·31	...	...	...	...	...	...	...	...	1	10·00
	Medical fees & Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	1	3·00	0.99	...	...	...	...	...	...	...	...	1	3·00
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items													
	(i) Clothing	2	11·00	7·28	1	2·00	...	...	...	...	...	...	1	20·00
	(ii) Others	1	50·00	16·55	...	...	...	...	...	...	...	...	1	50·00
	(iii) Fuel	2	8·00	5·30	1	1·00	...	...	...	...	...	...	1	15·00

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Business	Rice	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other grains	1	15·00	35·71	1	15·00	...	...	...	...	...	...	...	...
	Vegetables	1	2·00	4·77	1	2·00	...	...	...	...	...	...	...	...
	Meat, fish, etc.,	...	...	...	...	...	...	...	...	...	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	1	0·75	1·75	1	0·75	...	...	...	...	...	...	...	...
	Condiments	1	1·25	2·98	1	1·25	...	...	...	...	...	...	...	...
	Sugar or jaggery	1	1·50	3·58	1	1·50	...	...	...	...	...	...	...	...
	Coffee & tea	1	10·00	23·81	1	10·00	...	...	...	...	...	...	...	...
	Tobacco	1	3.00	7·14	1	3·00	...	...	...	...	...	...	...	...
	Refreshment	1	1·00	2·38	1	1·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Dhoby or soap	1	1·00	2·38	1	1·00	...	...	...	...	...	...	...	...
	Barber	1	0·50	1·19	1	0·50	...	...	...	...	...	...	...	...
	Travelling	1	2·00	4·77	1	2·00	...	...	...	...	...	...	...	...
	Medical fees & Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious Observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment or debts	...	...	...	...	...	...	...	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items (i) Clothing	1	2·00	4·77	1	2·00	...	...	...	...	...	...	...	...
	(ii) Others	1	1·00	2·38	1	1·00	...	...	...	...	...	...	...	...
	(iii) Fuel	1	1·00	2·38	1	1·00	...	...	...	...	...	...	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Plantation owner	Rice	42	39·83	29·75	6	10·50	14	20·00	4	22·50	5	34·00	13	82·31
	Other grains	36	14·33	9·18	4	3·00	9	4·44	5	12·20	5	9·60	13	27·31
	Vegetables	41	4·39	3·20	5	1·00	14	1·64	5	2·20	5	3·40	12	10 33
	Meat, fish, etc.,	43	7·19	5·49	6	1·67	14	2·36	5	3·20	5	7·00	13	16·54
	Milk	2	15·00	0·53	...	...	...	...	...	...	...	...	2	15·00
	Ghee, oils	43	4·69	3·58	6	1·00	14	1·50	5	1·75	5	3·80	13	11·31
	Condiments	43	6·02	4·61	6	1·33	14	2·39	5	3·25	5	3·80	13	14 02
	Sugar or jaggery	39	3·47	2 41	5	1·00	11	1·41	5	1·20	5	1·70	13	7·73
	Coffee & tea	20	2·00	0·71	4	1·00	9	1·00	4	2·00	2	5·50	1	8·00
	Tobacco	43	3·30	2·52	6	1·00	14	1·64	5	2·20	5	2·40	13	6·92
	Other refreshment	28	4·18	2·09	4	1·00	10	1·20	4	1·50	1	2·00	9	10·33
	Education	7	103·87	12·93	...	...	...	...	...	...	...	...	7	103·87
	Dhoby or soap	43	1·76	1·34	6	0·75	14	1·00	5	1·30	5	1·80	13	3·19
	Barber	43	1·16	0·89	6	0·75	14	1·00	5	1·10	5	1·00	13	1·62
	Travelling	25	5·68	2·52	1	1·00	6	1·33	2	1·25	3	2·00	13	9·58
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	7	2·86	0·36	...	...	...	...	1	1·00	2	1·01	4	4·00
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	8	13·37	1·91	...	...	1	5.00	2	3·50	1	5·00	4	22·50
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items													
	(i) Clothing	43	8·37	6·61	6	2·67	14	4·21	5	5·00	5	4·40	13	18·31
	(ii) Others	35	11·71	7·29	5	2·80	10	3·90	5	5·60	5	7·80	10	29·00
	(iii) Fuel	43	2·99	2·78	6	1·00	14	1·14	5	1·40	5	1·40	13	7·13

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Cowherd	Rice	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other grains	1	28·00	59·57	...	...	1	28·00	...	...	...	...	...	...
	Vegetables	1	2·00	4·26	...	...	1	2·00	...	...	...	...	...	...
	Meat, fish, etc.,	...	...	...	...	...	...	...	...	...	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	1	1·00	2·12	...	...	1	1·00	...	...	...	...	...	...
	Condiments	1	2·00	4·26	...	...	1	2·00	...	...	...	...	...	...
	Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
	Coffee & tea	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tobacco	1	2·00	4·26	...	...	1	2·00	...	...	...	...	...	...
	Other refreshment	1	2·00	4·26	...	...	1	2·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	..	...	...	...	...	...
	Dhoby or soap	1	1·50	3·19	...	...	1	1·50	...	...	...	...	...	...
	Barber	1	1·00	2·12	...	...	1	1·00	...	...	...	...	...	...
	Travelling	1	1·50	3·19	...	...	1	1·50	...	...	...	...	...	...
	Medical fees & Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	..	...	...	...	...	...	...	...
	Amusements	1	1·00	2·12	...	...	1	1·00	...	...	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	...	...	...	..	...	...	...	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items													
	(i) Clothing	1	2·00	4·26	...	...	1	2·00	...	...	...	...	...	...
	(ii) Others	1	3·00	6·39	...	...	1	3·00	...	...	...	...	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Plantation labourer	Rice	18	20·00	10·68	3	9·67	10	18·90	3	30·67	...	...	2	25·00
	Other grains	63	22·00	41·13	5	11·40	40	20·27	12	26·67	4	35·75	2	27·50
	Vegetables	31	2·74	2·52	1	1·00	14	1·79	10	2·50	4	4·50	2	8·00
	Meat, fish, etc.,	63	3·86	7·21	6	1·50	39	3·36	12	4·25	4	7·00	2	12·00
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	73	1·75	3·79	8	0·94	46	1·68	13	1·87	4	2·50	2	4·00
	Condiments	73	2·51	5·43	8	1·18	46	2·27	13	3·19	4	3·88	2	6·13
	Sugar or jaggery	19	0·99	0·56	1	0·50	6	1·08	6	0·96	4	0·88	2	1·25
	Coffee & tea	19	3·05	1·72	1	0·50	6	1·67	6	3·25	4	5·00	2	5·50
	Tobacco	63	2·39	4·47	8	0·94	36	2·16	13	3·00	4	4·00	2	5·00
	Other refreshment	54	1·83	2·94	3	1·33	36	1·69	11	1·82	3	3·00	1	5·00
	Education	1	2·08	0·06	...	...	...	...	...	...	1	2·08	...	...
	Dhoby or Soap	73	1·02	2·21	8	0·75	46	0·91	13	1·35	4	1·25	2	2·00
	Barber	73	0·93	2·01	8	0·56	46	0·89	13	1·12	4	1·25	2	1·50
	Travelling	40	1·54	1·83	1	1·00	21	1·15	12	1·68	4	2·50	2	2·00
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	20	1·60	0·95	...	...	7	1·14	8	1·62	4	2·00	1	3·00
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	12	4·08	1·45	...	...	4	4·25	4	3·75	2	5·00	2	3·50
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items—													
	(i) Clothing	73	3·43	7·46	8	1·87	46	3·12	13	4·31	4	5·25	2	7·50
	(ii) Fuel	60	1·03	1·84	7	1·00	39	1·00	9	1·11	4	1·25	1	1·00
	(iii) Others	15	3·86	1·72	...	...	7	2·14	5	4·00	3	7·66	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Tailor	Rice	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other grains	1	16·00	39·01	...	...	1	16·00	...	...	...	...	...	...
	Vegetables	1	2·00	4·88	...	...	1	2·00	...	...	...	...	...	...
	Meat, Fish, etc.,	...	...	...	...	...	...	...	...	...	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	1	1·00	2·44	...	...	1	1·00	...	...	...	...	...	...
	Condiments	1	2·00	4·88	...	...	1	2·00	...	...	...	...	...	...
	Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
	Coffee and tea	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tobacco, smoking and Chewing	1	4·00	9·75	...	...	1	4·00	...	...	...	...	...	...
	Other refreshment	...	...	...	...	...	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Dhoby or Soap	1	2·00	4·88	...	...	1	2·00	...	...	...	...	...	...
	Barber	1	1·00	2·44	...	...	1	1·00	...	...	...	...	...	...
	Travelling	1	2·00	4·88	...	...	1	2·00	...	...	...	...	...	...
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	1	2·00	4·88	...	...	1	2·00	...	...	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	1	2·00	4·88	...	...	1	2·00	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items—													
	(i) Clothing	1	3·00	7·32	...	...	1	3·00	...	...	...	...	...	...
	(ii) Others	1	3·00	7·32	...	...	1	3·00	...	...	...	...	...	...
	(iii) Fuel	1	1·00	2·44	...	...	1	1·00	...	...	...	...	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Mason	Rice	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other grains	1	26·00	54·17	...	...	...	...	1	26·00	...	...	...	...
	Vegetables	1	2·00	4·17	...	..	...	...	1	2·00	...	...	...	...
	Meat, Fish, etc.,	1	4·00	8·34	...	..	...	...	1	4·00	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	1	1·50	3·12	...	...	...	...	1	1·50	...	...	...	...
	Condiments	1	2·50	5·21	...	...	...	...	1	2·50	...	...	...	...
	Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
	Coffee and tea	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tobacco, smoking and Chewing	1	2·00	4·17	...	...	...	...	1	2·00	...	...	...	...
	Other refreshment	...	...	...	..	...	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	..	...	...	..	...	...	...	...
	Dhoby or Soap	1	1·00	2·08	...	...	...	...	1	1·00	...	...	...	...
	Barber	1	1·00	2·08	...	.	...	...	1	1·00	...	...	...	...
	Travelling	1	1·00	2·08	...	...	...	...	1	1·00	...	...	...	...
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	--	...	...	...
	Amusements	1	1·00	2·08	...	...	...	...	1	1·00	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items—													
	(i) Clothing	1	5·00	10·42	..	...	...	...	1	5·00	...	...	...	...
	(ii) Fuel	1	1·00	2·08	...	...	...	...	1	1·00	...	...	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Cook	Rice	1	14·00	46·67	...	...	1	14·00	...	...	..	...	...	...
	Other grains	...	...	...	...	...	...	...	...	...	...	...	...	...
	Vegetables	...	...	...	...	...	...	...	...	...	...	...	...	...
	Meat, Fish, etc.,	1	5·00	16·67	...	...	1	5·00	...	...	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	1	2·00	6·67	...	...	1	2·00	...	...	...	...	...	...
	Condiments	1	2·00	6·67	...	...	1	2·00	...	...	...	...	...	...
	Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
	Coffee and tea	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tobacco	1	2·00	6·67	...	...	1	2·00	...	...	...	...	...	...
	Other refreshment	1	1·00	3·33	...	...	1	1·00	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Dhoby or Soap	1	0·50	1·66	...	...	1	0·50	...	...	...	...	...	...
	Barber	1	0·50	1·66	...	...	1	0·50	...	...	...	...	...	...
	Travelling	...	...	...	...	...	...	...	...	...	...	...	...	...
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	..
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items—													
	(i) Clothing	1	2·00	6·67	...	...	1	2·00	...	...	...	...	...	...
	(ii) Fuel	1	1·00	3·33	...	...	1	1·00	...	...	...	...	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Barber	Rice	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other grains	1	25·00	53·19	...	...	...	...	1	25·00	...	...	...	...
	Vegetables	1	2·00	4·25	...	...	...	...	1	2·00	...	...	...	...
	Meat, Fish, etc.,	1	4·00	8·51	...	...	...	...	1	4·00	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	1	1·50	3·19	...	...	...	...	1	1·50	...	...	...	...
	Condiments	1	3·00	6·39	...	...	...	...	1	3·00	...	...	...	...
	Sugar or jaggery	1	0·50	1·06	...	...	...	...	1	0·50	...	...	...	...
	Coffee and tea	1	2·00	4·25	...	...	...	...	1	2·00	...	...	...	...
	Tobacco, smoking and Chewing	1	3·00	6·39	...	...	...	...	1	3·00	...	...	...	...
	Other refreshment	...	...	...	...	...	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Dhoby or Soap	1	1·00	2·13	...	...	...	...	1	1·00	...	...	...	...
	Barber	...	...	...	...	...	...	...	...	...	...	...	...	...
	Travelling	1	1·00	2·13	...	...	...	...	1	1·00	...	...	...	...
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	1	1·00	2·13	...	...	...	...	1	1·00	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items—													
	(i) Clothing	1	3·00	6·39	...	...	...	...	1	3·00	...	...	...	...
	(ii) Fuel	...	...	...	...	...	...	...	...	...	...	...	...	...

Table No. XXIV (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Washerman	Rice	2	5·50	27·15	2	5·50	...	...	...	...	...	...	...	...
	Other grains	1	10·00	24·69	1	10·00	...	...	...	...	...	...	...	...
	Vegetables	...	...	...	...	...	...	...	...	...	...	...	...	...
	Meat, Fish, etc.,	2	1·00	4·94	2	1·00	...	...	...	...	...	...	...	...
	Milk	...	...	...	...	...	...	...	...	...	...	...	...	...
	Ghee, oils	3	1·00	7·41	3	1·00	...	...	...	...	...	...	...	...
	Condiments	3	1.17	8·66	3	1·17	...	...	...	...	...	...	...	...
	Sugar or jaggery	...	...	...	...	...	...	...	...	...	...	...	...	...
	Coffee and tea	...	...	...	...	...	...	...	...	...	...	...	...	...
	Tobacco	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other refreshment	1	1·00	2·47	1	1·00	...	...	...	...	...	...	...	...
	Education	...	...	...	...	...	...	...	...	...	...	...	...	...
	Dhoby or Soap	...	...	...	...	...	...	...	...	...	...	...	...	...
	Barber	2	0·50	2·47	2	0·50	...	...	...	...	...	...	...	...
	Travelling	2	0·50	2·47	2	0·50	...	...	...	...	...	...	...	...
	Medical fees and Medicines	...	...	...	...	...	...	...	...	...	...	...	...	...
	Religious observances	...	...	...	...	...	...	...	...	...	...	...	...	...
	Amusements	...	...	...	...	...	...	...	...	...	...	...	...	...
	Saving (Provident Fund)	...	...	...	...	...	...	...	...	...	...	...	...	...
	Payment of debts	...	...	...	...	...	...	...	...	...	...	...	...	...
	Remittances to dependents living elsewhere	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other items—													
	(i) Clothing	3	2·00	14·81	3	2·00	...	...	...	...	...	...	...	...
	(ii) Fuel	2	1.00	4·94	2	1·00	...	...	...	...	...	...	...	...

From the above table it is seen that the per capita expenditure for the entire village is Rs. 193·2, while the per capita income is only Rs. 188·4. The expenditure thus exceeds the total income in this village, and this difference could be attributed that facilities are not available in the village. The villagers have to depend for practically everything to be brought from the neighbouring villages and hence to transport their produce or their purchase, they have to hire ponies and coolies and this costs much. Nearly 25 per cent of the expenditure incurred by the villagers is only due to transport difficulties. But this helps a great deal, for by being faced with this difficulty the villagers are forced to abstain from spending much on luxuries.

Taking the expenditure pattern community-wise, we find the Mannadis are the leading community with a per capita expenditure of Rs. 530·40. Another important item for which the Mannadis incur expenditure is children's education, for which they spend large amounts. All these items add to raise the per capita expenditure of the Mannadis.

The expenditure incurred by the Pulayans and Telugu Chettis appear to be rather moderate, the per capita expenditure being Rs. 131 and Rs. 172·8 respectively. The Pulayans have changed a great deal these days for they are found to incur considerable expenditure on food articles and clothes. The Telugu Chettis on the other hand, spend heavily on food articles. This is mainly due to the fact that they purchase rice, which they do not produce in abundance in the village, and hence has to be brought from outside. That is, they have to go all the way to the shandy at Virupakshi to purchase rice, and besides that the transport charges too are rather high.

As the plantation owners and plantation coolies form more than 90 per cent of the village population, a study of the expenditure pattern of these two communities gives a clear picture of the expenditure pattern of the village as a whole. It is found that the plantation owners spend nearly 65 per cent of their income on food articles while plantation labourers spend 76·39 per cent of their income on the same. The 48 plantation owner households spend a total of nearly Rs. 3,300 on food only, while the plantation coolies, with a total of 73 households spend only Rs. 2,500. Thus the expenditure on food grains and meat alone constitutes the bulk of the expenses on food. Further, the plantation owners could afford to spend considerable amounts on food, and in fact, they are always ready to entertain guests and visitors to their houses.

Food

84. According to income groups nearly 50 per cent of the expenditure incurred by plantation owners is in the income group 'above Rs. 101.' This is mainly because they spend much on meat and rice. Besides as the income advances, there is a tendency to spend on condiments, oils and meat. A striking feature is the expenditure incurred on sugar. In the lower income group on the other hand, the bulk of the expenditure is on food grains. In this income group there is a distinction from that of the higher income group in that there is a shift from rice to samai.

Taking the plantation labourers next, we find that 76·39 per cent of the expenditure is on food articles. Out of this, 70 per cent go to form the expenses on food grains which occupy a major role in the expenditure chart of the plantation labourers. Among these people, samai is widely used as it is much cheaper than rice. Another feature is the expenditure on coffee and tobacco.

A similar expenditure pattern is noticed among the plantation coolies and plantation owners. There are only two households in the high income group, which does not help much in the total contribution. Yet, in spite of being only 2·7 per cent of the population in this group, they spend nearly 8 per cent of the total expenditure. The people in the higher income groups not only spend amounts in proportion to their income, but also they could afford to buy meat, oils and condiments, while those in the other income groups are forced to do without them. Food grains play a principal role in the lower income groups, meat, coffee etc., being as far as possible avoided. Jaggery is seldom bought by either groups and this is clearly seen in the table on expenditure.

Education

85. Out of a total of 127 households, only 7 households incur some expenditure on education. The plantation owners spend nearly 11·31 per cent of the total expenditure on education and all of them are in the 'above 101' income group. Among plantation labourers there is only one household which has an expenditure of about 0·6 per cent of the total on education in the income group Rs. 76.-100. Education

in the village is free up to the Elementary Standard, after which the people have to send their children to the towns and consequently bear the hostel expenses. Thus all these, force the villagers of Periyur to be indifferent to the growing demand of education.

Clothing

86. Clothing and fuel are two other important items of expenditure for nearly 9 per cent of the total expenditure is spent on these two items. The plantation owners are found to spend more on these items, as for instance, 43 households seem to spend nearly Rs. 500, whereas 73 plantation cooly households spend only about Rs. 200. There is a variation between the two which must be due to the fact that the Pulayan working under the Mannadi land-lords are sometimes presented with clothes on festive occasions. Another factor is that the plantation owners tend to spend lavishly on clothes as they are found in the higher income groups, while the rest have to be content with what they have.

Fuel

87. The expenditure on fuel depends largely on the amount spent by the villagers for lighting purposes. The Telugu Chettis and Mannadis who live in decent houses, incur expenditure on fuel for chimneys and lanterns, whereas the Pulayans incur little or no expenditure on fuel for they spend most of their time around the bonfire.

Other expenses

88. The other items of expenditure include travelling, barber and dhoby and form 18 per cent of the total expenditure. The expenditure on barber and dhoby constitutes the bulk of the expenditure. As for expenditure on travelling, we find among plantation owners, it forms 2·49 per cent of the total expenditure. Only about 60 per cent of the plantation owners have some expenditure on travelling. Amusements too take up a sizable portion of the villager's income. But generally we find that only plantation owners spend on amusements. Thus, as the expenditure advances, there is a tendency to spend on luxuries.

So far we have been discussing the general expenditure that are indispensable in the everyday life of the villagers. Now let us deal with other special items of expenditure, viz., festivals and marriages.

Expenditure on marriages

89. Marriages among the Pulayans and Mannadis are usually simple affairs. But nowadays, with the impact of time, marriages are a source of great expenditure. Nearly 35 per cent of the households spend more than Rs. 1,000 on marriages, and there are also instances when even as great a sum of Rs. 5,000 are spent for the same purpose. The table below indicates the range of expenditure on marrriage incurred by households of different income groups.

TABLE No. XXV

Expenditure on marriage

Expenditure on marriage	Number of households with a monthly income of				
	Rs. 25 & below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
Nil	...	...	...	...	...
Rs. 50 or less	1	1	...	...	...
Rs. 51—100	4	19	1	...	...
Rs. 101—200	3	17	9	3	...
Rs. 201—400	3	6	2	...	...
Rs. 401—600	2	3	2	1	1
Rs. 601—800	1	1	...	...	...
Rs. 801—1000	...	2	1	...	1
Rs. 1,001 & over	5	14	5	5	14
Total	**19**	**63**	**20**	**9**	**16**

Out of a total of 43 cases who spend Rs. 1,001 and over on marriages, only 14 are in the 'above Rs. 101' income group, while 19 are in the 'below Rs. 50' group. This shows that the villagers are not keen in spending for the necessities of life. There are only two houses who realise their economic position and they seem to spend less than Rs. 50 and they fall in the same income group (Rs. 50 and below.)

Generally, the villagers spend in the range of 'Rs.100-500' on marriages and this seems to be moderate. This amount could be considerably reduced, if the people do not conduct marriages on a grand scale. No doubt, in this respect, the Mannadis could afford to have pompous weddings, whereas the Telugu chettis cannot, and this can be proved by the fact that 69·3 per cent of the Telugu Chettis are in debt due mainly to marriages.

Expenditure on festivals

90. Another important item of expenditure is spending on a festival. This ranges from Rs. 5 per month to Rs. 50, according to the material well-being of the household. Generally the land-lords have to spend lavishly on festivals, and celeberate them on a large scale so that even their tenants may join in the merriment.

An account of the varying range of expenditure on festival is given in the table to follow.

TABLE No. XXVI

Expenditure on festivals

Expenditure on festivals	Number of households with a monthly income of				
	Rs. 25 & below	Rs. 26–50	Rs. 51–75	Rs. 76–100	Rs. 101 & over
(1)	(2)	(3)	(4)	(5)	(6)
Nil	1	...	...	...	...
Below Rs. 5—	...	2	...	...	...
Rs. 6—10	6	14	1	...	...
Rs. 11—20	6	26	8	...	...
Rs. 21—30	3	7	4	2	...
Rs. 31—40	...	6	2	4	2
Rs. 41—50	1	1	2	3	1
Rs. 51—100	2	5	2	...	3
Rs. 101 & over	...	2	1	...	10
Total	19	63	20	9	16

Indebtedness

91. An important aspect of village economy is rural indebtedness. The deficit economy in a village, taking into account the per capita income and expenditure, could be accounted for by the nature of debt, its source and the terms of repayment. The per capita income and expenditure of the three main communities in the village is given as follows:—

	Village	Mannadi	Telugu Chetti	Pulayan
	Rs.	Rs.	Rs.	Rs.
Per capita income	188·4	545·40	154·8	136·8
Per capita expediture	193·2	530·40	172·8	131·0

Table No. XXVII furnishes the number of indebted households and average amount of debt among different communities.

TABLE No. XXVII

Indebtedness

Community	Income group	Total No. of households	Indebtedness by income group: No. of house-holds in debt	Percentage of indebted households to total households	Total in-debtedness	Average in-debtedness for household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. nP.
Telugu Chettiar	Rs. 25 and below	6	4	66·67	1,350	337·50
	Rs. 26 to 50	19	15	78·95	8,850	590·00
	Rs. 51 to 75	9	8	88·89	4,700	587·50
	Rs. 76 to 100	6	3	50·00	2,250	750·00
	Rs. 101 and over	8	8	100·00	11,950	1,493·75
	Total	**48**	**38**	**79·17**	**29,100**	**765·79**
Pulayan	Rs. 25 and below	5	2	40·00	100	50·00
	Rs. 26 to 50	31	23	76·12	3,590	156·09
	Rs. 51 to 75	7	6	85·71	1,380	230·00
	Rs. 76 to 100	3	2	66·67	550	275·00
	Rs. 101 and over	1	1	100·00	100	100·00
	Total	**47**	**34**	**72·34**	**5,720**	**168·23**
Mannadi	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	4	1	25·00	500	500
	Rs. 51 to 75	1	1	100·00	200	200
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	7	2	28·57	4,500	2,250
	Total	**13**	**4**	**30·77**	**5,200**	**1,300**
Uppili Naicker	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	2	..	...	...	...
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**3**	...	...	...	...

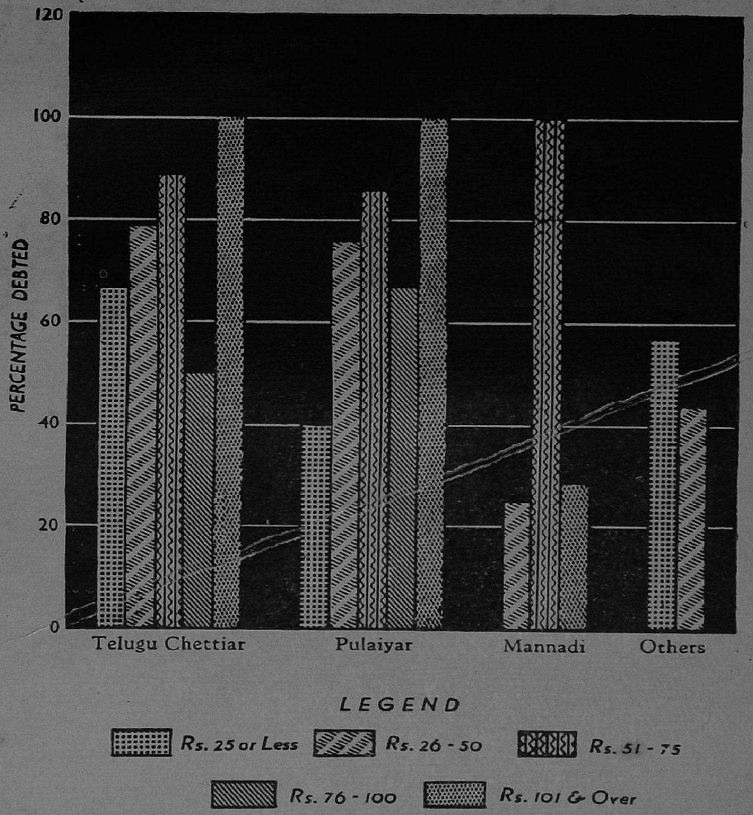
Table No. XXVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Dhoby	Rs. 25 and below	3	2	66·67	300	150
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**3**	**2**	**66·67**	**300**	**150**
Mudaliar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	2	2	100	230	115
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**2**	**2**	**100·00**	**230**	**115**
Asari	Rs. 25 and below	1	1	100	100	100
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**2**	**1**	**50·00**	**100**	**100**
Chettiar	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	.	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	...	...	...	...
Veduga Kusavan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100·0	100	100
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	**1**	**100·00**	**100**	**100**

Table No. XXVII (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Paramannattu Thevar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	1	100	300	300
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	**1**	**100·00**	**300**	**300**
Gowder	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	...	...	...	...
Gownder	Rs. 25 and below	1	...	...	...	...
	Rs. 26 to 50	...	...	...	..	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	..	...	...	...
Pandithar	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	1	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	...	...	...	...
Parayan	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	...	...	...	...
Muslim (Ravuthar)	Rs. 25 and below	1	1	100	1,000	1,000
	Rs. 26 to 50	1	...	...	...	...
	Rs. 51 to 75	...	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**2**	**1**	**50·00**	**1,000**	**1,000**

INDEBTEDNESS BY COMMUNITIES



The general tendency is to spend more than their actual income, but according to the above table we find that the Mannadis and Pulayans spend less than their per capita income. This is because the Mannadis have large income returns, whereas the Pulayans adopt a frugal living. Thus among these three main communities, the Telugu Chettis is the only community that is steeped in debt.

The extent of indebtedness of the different communities in the village is given as follows :

Community	Household in debt	Total indebtedness	Percentage to total
		Rs.	
Telugu Chettis	38	29,100	69·3
Pulayan	34	5,720	13·6
Mannadi	4	5,200	12·3
Others	8	2,030	4·8
Total	84	42,050	100·0

Taking the village as a whole the total debt amounts to Rs. 42,050 which is a considerable amount for a small block of 127 households. From the above community-wise analysis it is seen that the Telugu Chettis incurred the largest amount of debt, that is, 69·3 per cent of the total indebtedness in the village. This proves that the Telugu Chettis spend more than what they actually get as income. But it is surprising to note that the Pulayans have debts amounting to Rs. 5,720 i.e., 13·6 per cent of the total. In spite of the frugal living of these Pulayans, we find that they spend much on un-productive expenditure like marriages. The Mannadis, on the other hand, who happen to be the richest, do not have much by way of debts. They have a total debt of Rs. 5,200 which works out to 12·3 per cent.

Purpose of debt

92. The purposes of debt incurred may be either productive or unproductive, a major bulk due to unproductive causes only. Table No. XXVIII furnishes the different causes of debt and amounts of debt due to each cause.

The unproductive debts form 53·9 per cent of the total of Rs. 22,770, the percentage being higher than that of the productive debts in the village. Of the unproductive debts, marriages form nearly 24·8 per cent, and this is incurred by Pulayans and Telugu Chettis, whereas 'family maintenance' forms a total of Rs. 15,620 or 68·5 per cent of the unproductive debts. Among these 22 Telugu Chetti households have debts amounting to Rs. 10,900 due to family maintenance.

Now considering the productive debts, we find it forms 46·1 per cent of the total debts in the village. The bulk of these debts have been incurred by the Telugu chetti and Mannadi community, the Mannadis being indebted mainly because of household cultivation.

There is one Pulayan household who has borrowed Rs. 400 to purchase bulls, and this amount was obtained from the Block authorities. Another Telugu Chetti has borrowed Rs. 1,500 for buying more lands. Besides there are five households which have incurred Rs. 1,400 debt for house construction and repairs, and there is one household which has incurred debts for household business.

The village indebtedness could be further studied with reference to the income groups. The indebtedness according to income groups is given as follows :

Income group	Amount	Percentage to total
	Rs.	
Rs. 25 or less	2,850	6·77
Rs. 26 to 50	13,570	32·25
Rs. 51 to 75	6,280	14·94
Rs. 76 to 100	2,800	6·67
Rs. 101 and above	16,550	39·37
Total	42,050	100·00

From the above Table it is seen that 39·37 per cent of the debts are incurred by those having incomes more than '101 and above' and in this income group nearly 37·8 per cent of the debt was caused by family maintenance and a large percentage by household cultivation. 32·25 per cent of the total debt has been incurred by those people in income group Rs. 26–50, and this may be mainly, due to 'family maintenance.' Those people in the lower income groups do not have much by way of debts. They do not have any outstanding debts and even if they do have debts, it may be 'temporary small debts.'

TABLE No. XXVIII

Indebtedness by causes

Communtiy	Cause	Amount of debt Rs.	No. of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
Telugu Chettiar	(a) Purchase of land	1,500	1	5·15
	(b) House construction or repairs to existing building	1,300	4	4·47
	(c) Marriages	4,300	9	14·78
	(d) Sickness	1,500	3	5·15
	(e) Ordinary wants	10,900	22	37 46
	(f) Household cultivation	9,500	10	32·65
	(g) Industry run by the household (*Tailoring*)	100	1	0·34
Pulayan	(a) Purchase of bulls	400	1	6·99
	(b) Marriages	1,100	8	19·23
	(c) Ordinary wants	2,840	22	49·65
	(d) Household cultivation	1,080	4	18·88
	(e) Education	300	2	5·24
Mannadi	(a) Ordinary wants	700	2	13·46
	(b) Household cultivation	4,500	2	86·54
Dhoby	(a) Marriages	250	1	83·33
	(b) Ordinary wants	50	1	16·67
Mudaliar	(a) Ordinary wants	230	2	100
Asari	(a) Ordinary wants	100	1	100
Veduga Kusavan	(a) House construction or repairs, to existing building	100	1	100
Paramannattu Thevar	(a) Ordinary wants	300	1	100
Muslim (Ravuthar)	(a) Ordinary wants	500	1	50
	(b) Business run by the household	500	1	50

Source of credit

93. An important aspect of the problem of indebtedness is the source from which the debts are derived and their rates of interest. The bulk of the debts are obtained from friends and neighbours, which works out to nearly 57·6 per cent of the total debts, while only 37·1 per cent of the debts are borrowed from village money lenders. Professional money lenders and Government institutions play only a minor role in this connection. It is rather surprising to find that the Harijan Welfare Scheme has advanced a loan of Rs. 400 to a Pulayan free of interest in order to buy draught bullocks and the Panchayat Block Office has advanced Rs. 800. Apart from the above sources we find that in the Mannadi community which is the most socially and economically forward community in Periyur, there are some people who advance loans to the villagers, but then they do not seem to own it. Further, from the Table No. XXIX it is seen that the largest percentage of debts, namely, 56·5 per cent are obtained at 12 per cent interest. This appears to be a low figure as many of the villagers do not like the very idea of giving correct figures for fear of the money lenders.

Thus due to the absence of banks and the inherent wasteful spending habits, the Periyur villagers have been plunged hopelessly in debt.

TABLE No. XXIX

Source of debt and rate of interest

Source	Rate of interest											
	6 Per cent	9 Per cent	12 Per cent	15 Per cent	18¾ Per cent	24 Per cent	25 Per cent	60 Per cent	No interest	Interest not stated	Total	Percentage
Friends and neighbours	...	3,000	15,420	...	...	...	...	2,000	...	3,500	23,920	57·6
Village money lenders	100	1,500	8,050	3,000	...	...	1,000	...	...	1,780	15,430	37·1
Professional money lenders	...	...	...	—	500	500	...	...	...	...	1,000	2·4
Government institutions	...	...	...	...	...	...	...	...	400	800	1,200	2·9
Total	**100**	**4,500**	**23,470**	**3,000**	**500**	**500**	**1,000**	**2,000**	**400**	**6,080**	**41,550**	**100**
Percentage	0·24	10.9	56·5	7·2	1·2	1·2	2·4	4 8	0·96	14·6	100	...

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion and festivals

94. Religion plays an important role in the daily life of the Periyur villagers, and they are very much like the people of the plains. The Pulayans, the majority community in the village are idol worshippers, and even the Mannadis worship a deity called Bhooda Pandiyan. But on the other hand, these deities have become out-dated, and the present generation are either following an unprincipled atheism or leaning towards the popular deities of the plains like Murugan and Raman.

The Pulayans still seem to tooling to their tradition, namely, worshipping village gods and goddesses. Their deities range from Kudiamalaiswami, Poovadai and Karaganachi. Some of these tribals have also adopted Murugan as their principal deity. But according to Mr. Annagamu in his book, 'Mel Malai Makkal', the *Poom Porai Nathan* is the common deity of the hill-dwellers, but in the actual survey not one man claimed that deity to be his principal God.

In Periyur, we find there are two Christian missionaries, and yet one does not find many converts among these tribals and Adivasis. An interesting feature is that one of the leading land-lords of Santhanapalapatti hamlet has married a convert. She belonged to the Mannadi community, but now she is a Christian.

The most popular jungle-deity of the Pulayans is *Karaganachi*, which is also worshipped by the other communities residing on the hills. According to Tamil literature *Kurinji* is 'the land of hills', where a beautiful and sweet-scented flower called *Marugu* grows. As a matter of fact, the very word Marugu means 'beauty' and it is worshipped by the people on the hills. Mr. Annagamu feels that this flower probably represents the Karaganachi deity, for this deity has neither temple nor a form. Further, he claims that Poovadai and Karaganachi are one and the same.

The deity's festival is celeberated on a grand scale in the month of *Chitrai* (April-May). At this part of the year the whole forest will be glowing with the beautiful full-blossomed Chanpak flowers, and since according to popular belief the deity resides under a beautifully flowered tree, the people will not touch the flowers throughout the festival days.

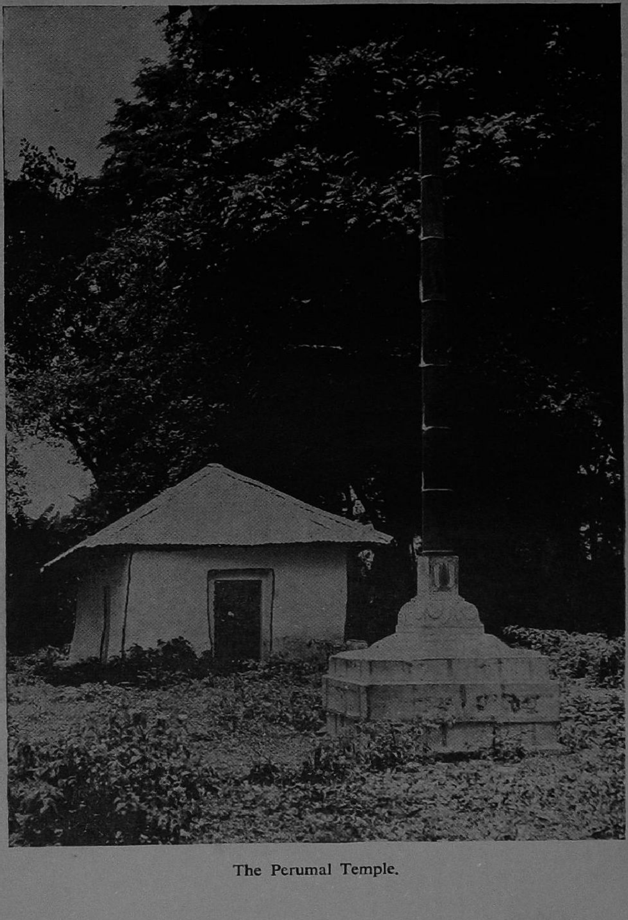
The Full-Moon day is chosen for the celeberation of this festival, and all the participants are supposed to be neat and clean. The Pulayans generally worship their goddesses simultaneously. On the first day a black goat is sacrificed to Mayandi. The second day *Karunalayar* is worshipped with a ragi dish. The actual festival starts on the third day and is spread over a period of eight days.

This festival is quite a simple one. A pandhal is erected and the Mannadi headman presides. The Pulayan Pusari and the Theradi officiate at this festival. At first raw rice which is ground into powder is sprinkled all over the participants. Then everyone in a fit of ecstacy starts dancing. The Pusari and Theradi later bring the three or seven faced *Karagam* and everyone will be blessed. Karagam is a pot decorated and balanced on the head of the dancers.

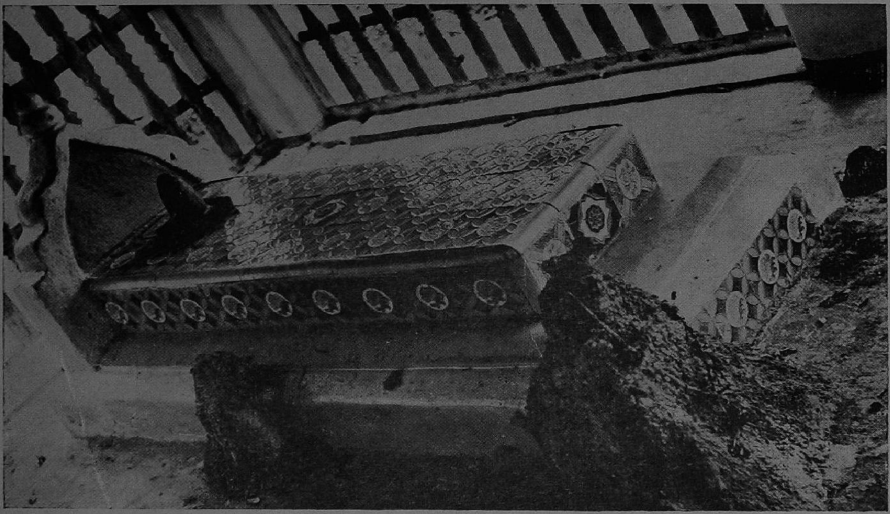
A rather interesting point to note about the devotional songs of the Adivasis is that there are no words, but only *Ragam* (tunes.)

Inheritance

95. The awareness of the people towards modern changes in social laws are rather appalling for they do not seem to know anything about them. Besides there are only a few cases where they are aware of their own caste laws. Regarding the laws relating to inheritance we find among the Adivasis, the female members are never considered for the inheritance of property. On the other hand, the residents of Pallathukalvai hamlet, who belong to the Telugu Chetti community have a different law regarding inheritance. Like the Muslims, the girls belonging to the Telugu Chetti community have a claim over one-third of the family property.



The Perumal Temple.



The marble-stud cenotaph of a revered Mannadiar.

Family Planning

96. The attitude towards family planning by the villagers is not satisfactory. The villagers are religious-minded and they abhor the very idea of going against Nature's ways. Education has to spread more, before these people are converted.

In spite of being against the very idea of impeding Nature's laws, we find that many ways of bringing about an abortion are known and practised by these people. It is said that there are 12 ways of stopping the birth of a child, but the people are reluctant to discuss these with anybody. Some of the methods adopted by these villagers are as follows :

(*i*) If a woman misses her period for a month, immediately if she is made to eat Pine-apple for a few days, its juice will at once cause an abortion.

(*ii*) If on the other hand, she misses her periods for two months, then she must sit lonely under 'Arasu' tree in order to get an abortion.

Thus in the Adivasi community, we find that the people have several ideas of effecting abortion. Further, the Adivasis claim that if the 'Arasu' tree is made to grow together with a Neem tree, the effect is just the opposite, for the combined odour accelerates pregnancy. They seem to know nothing of the modern techniques and methods.

Attitude towards family planning

97. The attitude of the people towards family planning is always influenced by five forces, namely, the number of children, the family income, the duration of marriage, and the ages of husband and wife. The results of our enquiry on the opinion of people are shown below :

Influence	Unfavourable	Favourable
No. of Children	72·4 per cent	27.6 per cent
Family income	72·4 ,,	27·6 ,,
Duration of marriage	75·9 ,,	24 1 ,,
Age of husband	72·4 ,,	27·6 ,,
Age of wife	73·1 ,,	26·9 ,,

It is found from the above table that none of the forces have had any substantial influence on family planning attitudes. The general situation in the village is one of large families even in spite of the fact that they get low incomes. The villagers thus seem to be hostile to the very idea of family planning, and as a majority of them like large families, they are against anything for restricting the growth of its size. Seventy per cent of the couples in the village are positively against family planning. The Telugu Chettis and Pulayans are much against family planning, while the Mannadis are slightly more favourable.

Number of children

98. One of the most important issues under consideration is the number of children; but this does not seem to exercise any force to change their attitude towards family planning. There are 19 couples out of 28, having more than three children, yet they would like to have a few more children, and about less than half of the remaining are undecided or indifferent to the question. 73·33 per cent of the Telugu Chetti community having more than three children, have expressed desire to have a few more children. Many of these Telugu Chetti families are found to have more than five children. The Pulayans are also eager to have large families, which is seen by the fact that 66·67 per cent are not in favour of family planning, while the rest are indifferent. About 96 per cent of those who have no children, naturally want children, and the rest are indifferent.

Family income

99. The next important aspect in the attitude of the people towards family planning is with reference to the income of the household. Generally the rich and prosperous people favour family planning, while the poor and needy do not. We find that as the income falls the people want more children. This is due to the fact that in low-income families, an additional person only helps to augment both family labour and income. Nearly 93·75 per cent of those with a family income of less than Rs.25 per mensem want more children. Again in income group Rs 26–50, 81·67 per cent of the households are also of the same mind. Even among those who favour the plan, we find 43·75 per cent in the income group 'more than 100' and 33·33 per cent of the lesser income group want no more children.

Duration of marriage

100. As the duration of marriage increases, it is found that there is a drop in the hostility of the people towards family planning. This is but natural,

for child-bearing at advanced stages is not always welcome. Further, we find that the percentage of people wanting more children falls steadily as the age of the child-bearing woman goes up, and thus there is a tendency among these females to favour the plan at this stage. So is the case with males also.

Age of women

101. Now with reference to the age of the child-bearing woman, only 48·28 per cent of the females aged 40 and above want more children, and most of these are either Telugu Chettis or Pulayans, and 41·3 per cent of the females in this group do not want any more children. In the age group 'less than 16 years' all the females want more children, which is only natural.

Age of husband

102. The attitude towards family planning may vary according to the age of males also. In the age group above 50, 37·04 per cent of the males state that they want more children, while 51·85 per cent favour family planning. Among Pulayans, 75 per cent of them in the older age groups are in favour of the plan, while the rest are not in favour.

Thus the villagers in Periyur are generally not in favour of family planning, and the few people who are found to be in favour of the plan may not readily take to its practical methods.

Consanguineous marriages

103. Marriages generally are consanguineous in nature. No doubt, they are exogamous with respect to clans, but when castes and sects are taken into consideration, they are purely within their own caste. Generally the villagers favour either their paternal aunt's or maternal uncle's daughter. In a few cases we find it is the wife's sister. Widow remarriage and divorce is a common feature in the village.

Inter-caste relationship

104. The inter-caste relationship in the village presents a happy picture as the people are found to mingle freely with one another. Yet the caste bonds are still to be broken for the Pulayans are still at the bottom of the social ladder, and do not enjoy the status enjoyed by the other communities. Besides they are economically poor and eke out a livelihood mainly as plantation workers and lead a life of acute dependancy and slavery. The Government indeed is trying hard to improve the general conditions of these poor tribals for we find that the Community Development Project has built 20 houses in five blocks. Each house costs about Rs. 600.

Further, the Harijan Welfare Scheme has also done much to relieve the Pulayans from their present state of abject poverty. Loans are advanced to these poor people for purchase of cattle under the Harijan Welfare Scheme. Some of the forest lands have been reclaimed and given to the Pulayans. The inter-hamlet relationship is very cordial. Among the six hamlets surveyed, Pallathukalvai was exclusively populated by the Telugu Chetti community; Paraipatti, only by Pulayans, but in Melpatti, Santhanapalapatti and Kavuchikombu we find both Mannadis and Pulayans. Each hamlet has an estate owner and these wealthy land-lords distributed in different hamlets are either close friends or relatives. The Pulayans being only serfs act as they are ordered. Thus the relationship between hamlets are very amicable.

Untouchability

105. Untouchability is not a marked feature in Periyur, for the people are found to mingle freely with one another. The Pulayans are not kept out of the houses belonging to other communities except for the fact that they are not allowed into the kitchen.

Caste Panchayat

106. The influence of caste in the Panchayat is clearly seen, for seven out of nine members are Mannadis. This does not give a balanced representation, as for instance the Pulayans who form a majority of the population have only one representative. Even the Telugu Chettis have only one representative. The process of electing members to the Panchayat has been limited to one member per hamlet. As most of the landed gentry belong to the Mannadis, we find them dominating the Panchayat.

Recreation

107. Another important aspect of the Periyur villagers is that they are lovers of art and music. The Adivasis are noted for their dancing and singing and it

The boys at their recreation.

is the proud boast of the President of the Adivasis Sangam that these people have given performances in Madras and Delhi. According to the Madurai District Gazetteer, "The whole caste is said to be extremely fond of dancing and in the month of Panguni both men and women dance a great deal to the sound of drum." They have several drums and pipes. *Valanthalai* (*Perunthalai*), *Siruthalai* (*Idanthalai*) are two of the drums used by these people, and is generally made from the Kunizh tree and sometimes Jack fruit tree. One side of the drum is made of goat's skin, and the other side on which the stick is used is made of cattle hide. There are several pipes namely the *Vizhi* pipe 15" long and looks like a flute. The *Stha* pipe is another pipe made either from *Thothayam* or *Kunizh* tree and is also 15" long. This is provided with six wind holes and with this the Pulayans can play 32 ragas and can convey any emotions. *Kana- solai Kurvi* is said to be their teacher, and their *ragas* are named after birds e.g., *Kana Kozhi Talam*, *Rana Mayil Talam*, and *Sundara Kozhi Talam*. The Pulayans say *Talam* for *Ragam*. Pulayans dance while singing and one interesting fact is that their devotional songs have no words.

Apart from singing and dancing the Adivasis do not follow the other tribes in their flair for tatoos. Only very rarely do we find anybody tattooing their bodies. On the other hand, the women folk in this community have great attraction for *Pasimanis* and *Kasumanis*.

Intra-family relationship

108. There are no peculiarities found in the intra-family relationship. The father is the head of the family and the women in spite of their economic security do not claim equality with their husbands, and the children generally bend down to the superior voice of their parents. Normally we do not come across any joint families among the Pulayans and hence we find no serious mother-in-law, daughter-in-law quarrels.

General activities

109. As for the other general activities of the villagers, it is not surprising to find their ignorance of recent legislations. Table No. XXX gives us an idea about the general activities of the villagers.

TABLE No. XXX

General

Community	Number of households: Total No. of households	Reading daily newspaper	Member or members of which work for social uplift	Member or members of which take active part in politics	Member or members of which have joined Co-operative Societies
Telugu Chettiar	48	1	1	...	...
Pulayan	47	...	1	...	...
Mannadi	13	3	4	1	...
Uppili Naicker	3	...	...	...	...
Dhoby	3	...	...	...	...
Mudaliar	2	...	...	...	...
Asari	2	...	...	...	...
Chettiar	1	...	...	...	...
Veduga Kusavan	1	...	...	...	...
Paramannattu Thevar	1	...	...	...	...
Gowder	1	...	...	...	...
Gownder	1	...	...	...	...
Pandithar	1	...	...	...	...
Parayan	1	...	...	...	...
Muslim (Ravuthar)	2	...	...	...	...
Total	127	4	6	1	...

As a matter of fact only four households read newspapers daily, of which three belong to the Mannadi community. The awareness of people on the location of Taluk Offices, District Offices etc., is brought out in Table No. XXXI

TABLE No. XXXI

Range of information

Community	Total No. of households	Number of households heads of which know the name of: District Head-quarters	Taluk Head-quarters	Panchayat Block Head-quarters	Police station	Name of principal rivers of the district
Telugu Chettiar	48	18	18	18	18	46
Pulayan	47	8	8	8	8	31
Mannadi	13	9	9	9	9	13
Uppili Naicker	3	...	...	...	...	3
Dhoby	3	...	...	...	...	3
Mudaliar	2	...	...	...	...	2
Asari	2	1	1	1	1	1
Chettiar	1	...	...	...	...	1
Veduga Kusavan	1	1	1	1	1	1
Paramannattu Thevar	1	...	...	...	...	1
Gowder	1	...	...	...	...	1
Gownder	1	...	...	...	...	1
Pandithar	1	...	...	...	...	1
Parayan	1	...	...	...	...	1
Muslim (Ravutha)	2	...	...	...	...	2
Total	127	37	37	37	37	108

Out of a total of 127 households, only 37 households seem to have an idea of the important offices of the district, and 19 households do not seem to have any idea about the principal rivers of the district. When such is the case we cannot expect them to know about the other social laws like Prohibition and Succession Bills. There are only two households who have no objection against inter-caste marriage, that is, one Mannadi landlord who has married a Christian, and a Telugu Chetti who has married a Manniakaran girl.

We find six households in which members are working for the social uplift of the village-folk. Among these there are four Mannadis, two of them being Panchayat members while the other two are members of the Adivasis Sangam. A Pulayan and a Telugu Chetti complete the list. The Sangamites work for the general welfare of the Adivasis, while the Panchayat members are the spokesmen of the villagers, trying their best to better their lot.

Panchayat

110. The Panchayat Board came into existence in the village in April 1960. There are eleven members in the Board, the majority being Mannadis. That is, except for a Pulayan lady, a Telugu Chettiar and an Asari, all the rest are Mannadis. The representation in the Board is not based on population but by hamlet-wise distribution, for the eleven big hamlets have one member each.

We find that the wealthier men are nominated to the Panchayat. Thus there are 7 Mannadis, one Telugu Chetti, one Asari, one Manian, and one Pulayan who are nominated members. Except for the only Pulayan member all the rest are plantation owners. The President and Vice-President belong to the Mannadi community.

The Panchayat in Periyur is housed in the President's residence itself and started functioning from April 1960. There are a table, a chair and benches in the office. Besides there is a petromax light, which is the only lighting facility provided for the office. The members are not keen on Panchayat meeting; and the resolutions passed during the stray meetings, mainly confine themselves to the levy of taxes. Thus we find a few Telugu Chettis in the village have even come to think that its main functions are mainly matters pertaining to levying cess. Table No. XXXII and XXXIII reveal the opinions of the villagers on the benefits from the Panchayat.

TABLE No. XXXII

Information about main functions of Panchayats

Community	No. of households	No. that could tell the period of existing Panchayat correctly	No. that could describe the main functions of the Panchayat	Remarks including note on the functions of the Panchayats
Telugu Chettiar	48	15	8	Doing good and needful to village; Collection of taxes and civic duties.
Pulayan	47	6	5	Doing good and needful to village;
Mannadi	13	7	5	Doing good and needful to village; collection of taxes
Uppili Naicker	3	...	...	...
Dhoby	3	...	...	...
Mudaliar	2	...	...	...
Asari	2	...	...	...
Chettiar	1	...	...	...
Veduga Kusavan	1	...	...	...
Paramannattu Thevar	1	...	...	...
Gowder	1	...	...	...
Gownder	1	...	...	...
Pandithar	1	...	...	...
Parayan	1	...	...	...
Muslim (Ravuthar)	2	...	...	...
Total	127	28	18	...

According to the Table No. XXXII only 28 households seem to be aware of the existence of the village Panchayat in spite of its being there for the past two years. This shows a general lack of interest in the community activities on the part of the people, but then this feature cannot be overlooked, for the Panchayat has done nothing worthy of note since its inception. For the past two years the Panchayat has been trying to introduce electricity in the village but without any concrete results. Further, street lighting is ironically considered to be wishful thinking. The Periyur villagers have now started to grumble at the marked inefficiency of the Panchayat as they have derived little or no benefit from the same. The merits of the Panchayat cannot be completely forgotten, for the school at Santhanapalapatti hamlet owes its origin to the good offices of the Panchayat Union authorities.

TABLE No. XXXIII

Opinion about improvement through Panchayats

Community	No. of households	No. according to whom after establishment of Statutory Panchayat there has been improvement	No. according to whom after establishment of Statutory Panchayat there has been harm	No. according to whom after establishment of Statutory Panchayat there has been neither improvement nor harm
(1)	(2)	(3)	(4)	(5)
Telugu Chettiar	48	...	...	48
Pulayan	47	...	...	47
Mannadi	13	1	...	12
Uppili Naicker	3	...	...	3
Dhoby	3	...	...	3
Mudaliar	2	...	...	2
Asari	2	...	...	2
Chettiar	1	...	...	1
Veduga Kusavan	1	...	...	1
Paramannattu Thevar	1	..	...	1
Gowder	1	...	...	1
Gownder	1	...	...	1
Pandithar	1	...	...	1
Parayan	1	...	...	1
Muslim (Ravuthar)	2	...	...	2
Total	127	1		126

The Panchayat Board derives its income mainly from House tax, as Profession and Vehicle taxes are almost negligible in the village. Apart from taxes, the Panchayat also obtains grants from the Government but still we find that no expenditure has been incurred by the Board, in spite of the fact that 50 per cent of the expenditure on the school building must be borne by them. Besides the Panchayat has also bought a few street lamps, but they have not been installed as yet.

The Panchayat Board in the village does not seem to have any proper records maintained by the staff, and neither are the Panchayat Union authorities keen on visiting Periyur frequently and supervising the Panchayat's functions. Yet the Panchayat Board in the village is trying to function as normally as possible.

Panchayat Union.

110. The Panchayat Union Office is housed at Kodaikanal, but the authorities have not visited the village for a long time. The Block authorities are said to have constructed 24 zinc sheet roofed houses for the Pulayans, which is an economically backward community ; but the Panchayat Union Office has no records to this effect. As regards the other activities of the Panchayat Union, we find that the Union authorities have not tried their best to lay proper roads to Periyur. Much of other developmental activities are held up because of the absence of roads. The people have now lost all confidence in the Block authorities. But for these difficulties Periyur would have been an important coffee growing centre. The Block authorities have helped a Pulayan household to buy draught bullocks by advancing a loan of Rs 400. There is a Gramsevak for the village, but most of the villagers are ignorant of the presence of a Gramsevak for the village and his functions.

The Harijan Welfare Scheme is operating quite successfully and the concerned authorities take pains to visit the village. The Nadupatti Hostel which does not come under this bloc owes its origin to the Harijan Welfare Officials. A number of Pulayan children attend this school. Thus we find that the Harijan Welfare Scheme has contributed a great deal towards welfare of Pulayans.

Adivasigal Sangam

111. Before concluding these pages on 'Village Institutions,' it would not be out of place to mention about the Adivasigal Sangam of the Mannadis and Pulayans. The Adivasigal Sangam of Palni Hills was founded in the year 1950 by the sincere efforts of Sri Alagiriswamy and Mukkiah Mannadiar. This Sangam has been representing the Pulayans' cause in Adirijati Sammelans and trying their best to help in the Pulayans' welfare. The present President of the Sangam is Sri Vellachami Mannadiar, the Village Munsiff, of Periyur village. The representatives of this Sangam attend All India Conferences of the Adivasis, and the Pulayans have also given musical performances in Annamalai Manram at Madras and All India Radio.

Thus the village Periyur has not been benefited much by village organisations like the Panchayat, due to its lack of efficiency. The progress in the village economy could be speeded up and improved a great deal, if a Co-operative Society is introduced in the village. The authorities would do well to start a Co-operative Society in the village, which would help to solve the problem of indebtedness in the village to a great extent.

CHAPTER VI

CONCLUSION

112. The location of Periyur gives it many peculiarities. The cold and rainy climate, dense forests, plantations, absence of roads, vehicles and other transport facilities, dependence on the plains for essential commodities, all these make the life of the people of this place difficult. They work hard, but with all the odds mentioned above they do not succeed in raising the standard of living. The people are affectionate and loyal. Large plantations of coffee and cardamom are entrusted to them by rich people staying in Madurai and other places on the plains. They have resigned to this hard way of life with a philosophic outlook. They are not very jovial. Most of them are serious in their conversation and behaviour. They read and hear a lot about the progress made in various parts of the country and this makes them bitter because they have not been benefited to a large extent from the Five Year Plans. The construction of the road linking Kanalkadu should be taken up immediately.

The life of the people of this hill village evokes a lot of sympathy in the mind of one who comes from the plains where life is more easy and comfortable.

APPENDIX I

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Household Schedule

Name of village: House number: Serial number :

1. Person or persons interviewed : ...
2. (*a*) Name of the head of the household : ...
   (*b*) Sex : ....
   (*c*) Age : ...
3. Statement ...

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/ monthly income	Activity, if not working	Is the occupation traditional or not ?

A. DURATION OF RESIDENCE:

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home? (Specify taluk, district and State.)

B. RELIGION:

5. (*a*) Religion:

(*b*) Sect:

(*c*) Tribe or Caste:

(*d*) Sub-tribe or sub-caste:

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No.)

(*b*) If 'Yes', where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under law? (Answer Yes/No.)

C. MARRIAGE:

8. (*a*) (1) Has any marriage in contravention of Caste or Tribal law taken place in this household? (Answer Yes/No.)

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage?

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No.) If 'Yes', mention amount—cash and kind.

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'Yes' mention amount.

(e) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation ?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following communities. [Mark with a (V) the names of the communities against which you have no objection.] (Communities to be listed in the village) :—

D. INHERITANCE :

10. (a) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No.)

(b) If yes, what do you think are the salient features of recent changes ? (List of salient features to be prepared.)

11. (a) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No.)

(b) If yes, what do you think are the salient features of such changes ? (List of salient features to be prepared.)

12. (a) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?

(b) What is the share of each such member ?

13. Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY :

Land.

14. If the household possesses land, fill up the following :—

(a) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ...

(*b*) Total area under cultivation :

(*c*) Area comprising homestead :

(*d*) *Name of crop.*	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oilseeds			
(xii) Cotton			
(xiii) Ginger			
(xiv) Fodder or bamboo cane			
(xv) Fruits			
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)			

(*e*) What is the organic manure used ?

(*f*) Do you use chemical fertilisers ?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(*h*) Do you borrow agricultural implements from others at the time of cultivation ?

(*i*) Do you take help of neighbours at the time of sowing or harvesting ?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

15. How much did your father own at the time of his death ?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry ? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese and fowl, buffaloes.

(*b*) How much milk or milk products do you sell ?

17. *Fishery*—

(*a*) Does the household own any tank ?

(*b*) If fish is reared, was any quantity sold last year ? (Answer Yes/No.) If 'yes,' mention quantity.

F. INDUSTRY:

18. Do you conduct any industry ? If yes, is it traditional ?

(*a*) What are the products ? Quantity produced and quantity sold last year.

(*b*) Which of them do you sell to neighbours or in the market ?

(*c*) Have you taken up this industry for the first time in the course of the last five years ?

(*d*) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned ?

(*a*) Do you consider further training necessary ? (Answer Yes/No)

(*b*) If Yes, describe the type of training you desire.

21. (*a*) What was your father's occupation ?

(*b*) If you have changd your father's occupation, why have you done so ?

(*c*) Were you forced for lack of choice into this occupation ? (Answer Yes/No.)

22. (*a*) Have you yourself changed your occupation from another kind to this one ? (Answer Yes/No.)

(*b*) If yes, explain why you have changed your own occupation ?

(*c*) Are you content with the present occupation ?

(*d*) If not, what other work you are doing?

23. (*a*) Are you content with the present occupation? (Answer Yes/No.)

(*b*) If 'No', what other work you are doing?

24. What kind of work would you like your son to do?

25. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance?

(*c*) What is your approximate profit?

G. INDEBTEDNESS:

26. If the head of household is in debt—

(*a*) Mention amount of debt oustanding.

(*b*) Is the household in debt? If 'Yes', fill the following:—

(*a*) *Cause*—	*Amount* *Rs. nP.*
1. Purchase of land.	
2. House construction or repairs to existing building.	
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	
12. Business run by household.	
13. Festivals.	
14. Others.	

(*b*) *Source of debt*—	*Amount*	*Rate of interest*
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government institutions.		

6. Co-operative Credit Societies.
7. Land Mortgage Banks.
8. Other Co-operative Societies.
9. Others (Specify).

H. EDUCATION:

27. (*a*) How much did you spend last year on the education of your children ?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast ?

I. COMMUNITY:

28. (*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union council and Block Development Office, location of the Police station under the jurisdiction of which the village is?

(*b*) Does the head of the household know the names of the principal rivers flowing through the district?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED

29. (*a*) Do you think that Abolition of Zamindari and Intermediary Rights has resulted in any good to you ? (Answer Yes/No.)

(*b*) If yes, indicate how you have benefited.

(*c*) If no, why have you not been benefited ?

30. (*a*) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform ? (Answer Yes/No.)

(*b*) If yes, explain how have you benefited ?

31. (*a*) Is there a Co-operative Society in your village? If yes, how many are there ? If no, do you desire to have one ?

(*b*) If yes, are you a member ? (Give the name of the society or societies.)

(*c*) If no, why are you not a member ?

32. (*a*) Is your village covered by the Community Development Project ?

(*b*) Do you know what are the functions of Gram Sevak ? (Answer Yes/No.)

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No.)

(*b*) If yes, how have you benefited?

34. (*a*) Is there a Panchayat in your village? (Answer Yes/No.)

(*b*) If yes, how long has the Panchayat been in your village?

(*c*) What are the main functions of the Panchayat?

(*d*) What are the main parties in your Panchayat and which caste is leading the Panchayat?

(*e*) Has there been any improvement in your village since the Panchayat was established? (Answer Yes/No.)

(*f*) If yes, what have been the improvements?

(*g*) Has there been any harm after its establishment? (Answer Yes/No.)

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate Panchayat of its own? (Answer Yes/No.)

(*b*) If yes, what are the main functions of this caste or tribal Panchayat?

(*c*) Since the Statutory Panchayats are functioning, do you think these caste or tribal Panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a family planning centre in your area? (Answer Yes/No.)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(*c*) Does the head of the household wish that no more children were born to him? Or does he wish for more? Or is he indifferent?

J. DIET:

37. (*a*) How many times a day do the members of the household take their meals? Are they vegeterians or non-vegetarians?

(*b*) What are the usual items of diet at each meal? (Specify whether rice, wheat, grams, roots, etc.)

(c) What are the foods or drinks prohibited ?

(d) Does the household take sugar/tea or coffee ?

K. UTENSILS:

38. (a) What utensils are used for preparing food and for storage of drinking water ?

(b) Of what materials are important utensils made ?

(1) Earthenware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. FUEL:

39. What fuel is ordinarily used for cooking ?

40. How do they procure it ?

M. FURNITURE AND ORNAMENTS:

41. (a) Does the household possess a bedstead/chair/table / mirror / bench / local cot / wall shelf/almirah/stool. (Cross out those not found.)

(b) Is the household using any new kind of furniture for the first time in the last five years?

(c) If so, what are they ?

(d) Does the household use mosquito nets ?

42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES:

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Number of slopes—(cont.)

Four.

Five.

Six or more.

Without slope.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE.—Give sketches and photographs wherever possible.

O. CONSUMER GOODS:

45. (1) (*a*) Does the household possess hurricane lantern / petromax or hazak / battery torchlight / kerosene stove / bicycle gramaphone/radio set?

(Cross out those which do not apply.)

(*b*) Has any of the items been acquired the first time in the last five years? If yes, which are these articles?

(*c*) Does the household use toilet soap/ washing soap?

(*d*) Are clothes sent to washerman?

POSSESSIONS:

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) Ponies.

46. (A) *Maternity cases* :—

(1) Cases hospitalized.

(2) Number of cases—

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Thai' at home.

(*e*) Confined without assistance.

(*B*) *Medical treatment.*

What is the medical system followed?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic.

(4) Combination of more than one of these.

(5) Others.

(*C*) *Medical consultation.*

Where do you go for medical consultation ?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors—

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(*D*) *Vaccination.*

How many members of the family have been vaccinated ?

(1) At least once.

(2) Within the past six months.

47. *Income—*

Total family income per mensem from—

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure—*

What is the expenditure on—

(*A*) *food—*

(1) *Cereals and pulses—*

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables—*

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(e) Others.

(f) Total.

(3) *Non-vegetarian--*

(a) Meat.

(b) Fish.

(c) Egg.

(d) Others.

(4) *Milk.*

(5) *Ghee and oils—*

(a) Ghee.

(b) Oils.

(c) Total.

(6) *Condiments—*

(a) Chillies.

(b) Tamãrind.

(c) Others.

(d) Total.

(7) *Sugar—*

(a) Sugar.

(b) Jaggery.

(c) Total.

(8) *Coffee and Tea—*

(a) Coffee.

(b) Tea

(c) Total.

(9) *Liquor—*

(10) *Tobacco—*

(a) Smoking.

(b) Chewing.

(c) Total.

(11) Other foods including refreshments.

Total under food:

(b) *Education.*

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(*c*) *Clothing.*

(*d*) *Fuel.*

(*e*) *Marriage.*

(*f*) *Festivals.*

g) *Miscellaneous.*

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payments of debts.

(9) Remittances to dependants residing elsewhere.

(*h*) *Others.*

Total.

49. (*a*) Has the Household secured during the last five years ?

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of Pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(b) Have you received demonstration in improved agricultural practices ?

(c) Have you participated in activities of Community Project by contribution of land, labour, cash or material ?

50. *Prosperity Index—*

(1) Have you cleared any debt which existed prior to 10 years from the income of the household ?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(a) Have you acquired any property ?

(b) Have you made any savings in cash or in the shape of ornaments, etc. ?

(c) Have you invested capital in any new undertaking or building ?

(d) Have you opened a voluntary account in any post office savings bank or any other bank ?

(e) Have you invested in N.S.C. or prize bonds or other forms of Rural Saving campaigns?

(f) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property ?

51. *Extra-curricular activities—*

Has any member or members of this household—

(a) Worked for social uplift.

(b) Taken active part in politics.

(c) Joined any Co-operative Society.

(d) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES :

52. (a) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(b) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(c) Are you avoided by Caste Hindus in regard to—

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk : Name of District.

Name of village: L. C. No. of Village.

Area of the village: No. of Households.

What is the religion which majority of the villagers profess ?

Name the caste to which the majority of the villagers belong:

---

1. Topography of the village:

(*a*) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/ or at the bottom of a depression ?

(*b*) The system of grouping of houses — average distance between two clusters of houses— reasons for such grouping e.g., whether on account of the nature of the surface of land or on account of the social customs.

(*c*) Internal roads — Tanks—village common— any stream or other extensive source of water — proximity or otherwise of any jungle— —Approximate number of shade - bearing trees and how they are arranged.

2. What is the local legend about the village ?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and the bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (*a*) Distance of the post Office from the village.

(*b*) Distance of the Telegraph Office from the village.

(*c*) Can money be sent through that Post Office ?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals, if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of Caste, Tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives).

15-A. Details of crime statistics for the past ten years.

Year	Place of crime	No. and nature of crimes	Remarks

15-B. Prohibition Offences :—

Year	Place of crime	Number	Remarks

16. Details of births and deaths for the last ten years.

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death :

17. Details of village lands classified by crops :

Year	Name of group	Extent of land

18. Total population of the village in 1931, 1941, 1951 & 1961.

19. Is the village electrified ?

20. School statistics in detail.

21. What are the common diseases in the village ?

22. *Give your impressions of cleanliness.*

23. Drainage and sanitary facilities— A note.

24. What is the source of drinking water ?

25. Is out-break of epidemic frequent and what are the preventive and curative efforts taken to combat them ?

26. Is there a Primary Health Centre or Maternity Ward ? Which is the nearest hospital ?

27. Is widow-remarriage allowed by different castes ?

28. What are the sources of irrigation in the village ? Give number and types and brief note thereon including the number of pumpsets.

29. *Give the number of temples/mosques/churches* in the village.

30. Is there any Co-operative Society in the village ? Give a detailed note on it.

31. Total livestock in the village as per the 1956 Census and the present position.

32. Is there a Key Village Centre in the village ? If not, which is the nearest Veterinary Hospital ?

33. Is there a cattle pound in the village ?

34. Do the villagers tatoo their bodies ?

35. Do they favour female education ?

36. Are there any ancient monuments in the village ? If yes, give a note on them.

37. Give the current proverbs in the village.

38. Give a note on the panchayat.

Village leaders, Members of Panchayat, Priests and other office bearers

I	II								
Name of Organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remune-ration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of sanction	REMARKS : (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste/Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III			IV					V	VI	VII
Names of clubs, libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office Bearers					Brief note on basis of membership (subscription signing of pledge etc,)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupation groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villagers

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	* Brief description	Where room placed (If out side, the village, name & distance of the place.)	Frequency & duration (specify whether daily, monthly, seasonal etc.,)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communities as audience (Many, few, some)	If activity is in village, do visitors from the other village participate ?		What agency sponsors, promotes or finances	Who trains players, etc. (His name, address, caste, occupation)
						Approximate No.	Role player, audience otherwise		
1. Sports & Games									
2. Drama, Music, Dancing etc.,									
3. Cinemas									
4. Films trip, Puppet show etc.,									
5. Fairs									
6. Festivals									
7. Other entertainments									

* Indicate nature and reason of celebration.

APPENDIX III

Glossary of Local Terms

Sl. No.	Local Terms			English Equivalents
1.	Arasu	...	...	A particular species of tree (*Ficus religiosa*)
2.	Arisi pori	...	...	Fried rice.
3.	Dheebam	...	...	Light.
4.	Grahapravesam	...	...	House-warming ceremony.
5.	Karugumani	...	...	A neck chain made of small black beads.
6.	Karumadhi	...	...	Sixteenth day obsequies after the burial or cremation of a dead person.
7.	Katholai	...	...	An ear-loop of palm-leaf or gold.
8.	Kunru	...	...	Hill.
9.	Manai	...	...	A plank made of wood used for sitting.
10.	Manja Neeradum Vali	...	...	Bathing pond.
11.	Muhurtham	...	...	Auspicious time for Thali-tying in a wedding.
12.	Maru Veedu Puguthal	...	...	'Entering the other house'—Generally it indicates the bride's return to her parent's house on the third or seventh day after her marriage with the bridegroom.
13.	Muzhukku Veedu	...	...	A dormitory in which girls stay during their pollution.
14.	Namakarnam	...	...	Naming ceremony.
15.	Nattanmaikaran	...	...	Title for the caste head.
16.	Nei Vazhai	...	...	A variety of plantain.
17.	Nitchayatartham	...	...	Betrothal.
18.	Pachai Thazhai	...	...	A green wild, thorny plant or shrub (*Pandanas Ouderatissima*).
19.	Pala	...	...	Jack tree (*Arto carpus integrifolia*).
20.	Palakkal	...	...	Milk post erected in the marriage pandhal.

Sl. No.	Local Terms			English Equivalents
21.	Panam	...	...	Money.
22.	Pasimani	...	...	A necklace of beads.
23.	Punyahavachanam	...	...	A purificatory ceremony.
24.	Puttu	...	...	A kind of pastry cooked by steam.
25.	Samai	...	...	Save—a kind of millet.
26.	Servaikaran	...	...	Assistant to the caste head.
27.	Sitrarasu	...	...	A petty chieftain ruling over a group of villages—Petty king.
28.	Thali	...	...	A sacred symbol of wed-lock.
29.	Thamboolam	...	...	Betel nuts and leaves served to guests on festive occasions.
30.	Thotti	...	...	Scavenger.
31.	Vazhthu Pathiram	...	...	A scroll of congratulation or good wishes.
32.	Vettiyan	...	...	A village menial of the Revenue Department.

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